

READING MADE PERFECTLY EASIE.



YOUTH set righ tfirst, with Ease go on,
And each new Task is with new Pleasure done,
But if neglected till they grow in Years,
And each fond Mother her dear Darling spares,
Error becomes habitual, and you'll find,
'Tis then hard Labour to reform the Mind.

READING

MADE PERFECTLY EASY:

OR, AN

INTRODUCTION TO THE READING THE **HOLY BIBLE;**

CONSISTING OF

LESSONS so disposed, that the Learner
is led on with Pleasure from easy to more hard
Words; which is the only Method of Teaching.

BEING

SENTENCES from SCRIPTURE,
and other DIVINE and MORAL AUTHORS:

ALSO

SCRIPTURE STORIES,

Very pleasant and advantageous to YOUTH,
To prepare them to understand the HOLY SCRIPTURES.

By T. DYKE, Schoolmaster, in London.

The ELEVENTH EDITION, with large Additions.

TO WHICH ARE SUBJOINED,
SIX FAMILIAR FABLES,

With an instructive Moral to each of them.

London:

Printed for S. CROWDER, at the Looking-Glass, in
Pater-noster Row. M. DCC. LXV.

This Day is published,

(Price bound One Shilling)

The SEVENTH EDITION, with Large and Useful ADDITIONS, recommended by several eminent Clergy-men, Schoolmasters, and Others, as the most useful Book of the Kind extant, and absolutely necessary to be learnt after *Reading made perfectly Easy*, by T. DYKE, and every other little Spelling-Book.

THE UNIVERSAL-SPELLING-BOOK; or, a new and easy Guide to the ENGLISH LANGUAGE.

Part I. Consisting of Tables of Words in one, two, three, and four Syllables; with natural and easy Lessons in each, adapted to the Capacity of Children from three Years old and upwards, and yet so, that such as can already read, may receive sensible Instruction thereby: Being diversified with a Variety of Lessons both moral and divine: as also Fables and pleasant Stories, in order to improve the Mind and the Understanding.

Part II. Contains a very easy and approved Guide to English Grammar, by Way of Question and Answer, for the Use of Schools as well as private Persons.

Part III. Has a Collection of near 5000 of the most useful Words of two, three, and four Syllables, viz. Noun Substantives, Noun Adjectives, and Verbs, which are accented and explained for the better instructing of Youth.

Part IV. Contains many useful Things necessary to help the young Beginner, and inform the more grown-up Youth, viz. first, a Receipt for good Black Ink; Directions for Writing, with a Collection of Alphabetical Copies: Also a Variety of Pieces both in Prose and Verse, proper for Breakings-up; both diverting to the Mind, and improving to the Morals.

By DANIEL FENNIN G,

Late Schoolmaster of Bures in Suffolk, and Author of the Royal English Dictionary, Young Man's Book of Knowledge, Use of the Globes, Practical Arithmetic, &c.

Printed for S. CROWDER, at the Looking-Glass, in Pater-noster Row, London; and B. Collins, at Salisbury.

This Edition is illustrated with many new Cuts, and a Frontispiece elegantly engraved by Mr. G. Smith.



T H E

P R E F A C E.

THE former Impression of this first Book for Children being disposed of, I have, in this Impression, made some Alterations; having found, by Experience, that it was possible to make it still more easy, and hope, that as Success has attended the Labours of the judicious Teachers, they will pursue this Method for the future.

As this little Book is not stuffed with Rules or Theorems, which are very difficult for little Children to understand: So it is contrived to improve the most dull Capacity, and speedily to help those of a riper Genius.

Few Rules and much Practice agree best with young Children; the easiest Steps and plainest

plainest *Ways* best suit them. Short *Lessons* and familiar *Phrases* in the lowest *Language* are most likely to instruct them, and easy *Words* of one *Syllable* most fit for them to learn at first setting out. Therefore by this *Method* they are led on, Step by Step, from easy to more hard *Lessons*. I have given here only a few *Tables* of *Words*, enough to give young Children a Notion of dividing their *Words* into *Syllables*, that Spelling and Reading may go hand in hand with Delight. I have divided all the hard *Words* before each *Lesson* for the greater Use of the Learner.

Thus have I saved the Teacher and Learner much Trouble, and the Parent of the Child some Expence. I have also added proper Cuts to the Histories, to allure little Ones to take Delight in Reading.

And have subjoined six familiar *Fables* in plain and easy *Language*, with an instructive Moral to each of them; also a Collection of moral Sentences in Prose and Verse, in alphabetical Order, which contain a Treasury of choice Instructions.



The Alphabet of LETTERS.

English Black Capitals.

A B C D E F G H I J K L M N
O P Q R S T U V X Y Z

English Black Small Letters.

a b c d e f g h i j k l m n o p q r
s t u v x y z

Roman Capitals.

A B C D E F G H I J K L M N
P Q R S T U V W X Y Z

Roman Small Letters.

a b c d e f g h i j k l m n o p q
s t u v w x y z

Italick Capitals.

A B C D E F G H I J K L M
P Q R S T U V W X Y Z

Italick Small Letters.

a b c d e f g h i j k l m n o p
s t u v w x y z

The Vowels.

a e i o u

Y

The Consonants.

b c d f g h k l m n p q r s
t v x y z

The Vowels, a e i o u.

The Double Letters.

& ff ff si fi n fl ffi ffi, &c.

ba	be	bi	bo	bu	by	ab	eb	ib	ob	ub
ca	ce	ci	co	cu	cy	ac	ec	ic	oc	uc
da	de	di	do	du	dy	ad	ed	id	od	ud
na	ne	ni	no	nu	ny	af	ef	if	of	uf
fa	se	si	so	su	sy	ag	eg	ig	og	ug
ta	te	ti	to	tu	ty	al	el	il	ol	ul
va	ve	vi	vo	vu	vy	as	es	is	os	us
wa	we	wi	wo	wu	wy	at	et	it	ot	ut

am an as at he by do if in is it me,
my no of on or so to up us we.

a e i o u y.

e	i	o	u		n	p	q	r	f
c	d	f	g		na	ne	ni	no	nu
be	bi	bo	bu		pa	pe	pi	po	pu
ce	ci	co	cu		qua	que	qui	quo	
de	di	do	du		ra	re	ri	ro	ru
fe	fi	fo	fu		sa	se	si	fo	fu
ge	gi	go	gu						

j	k	l	m		t	v	w	x	y	z.
he	hi	ho	hu		ta	te	ti	to	tu	
a	je	ji	jo	ju	va	ve	vi	vo	vu	
a	ke	ki	ko	ku	wa	we	wi	wo	wu	
a	le	li	lo	lu	ya	ye	yo	you		
na	me	mi	mo	mu	za	ze	zi	zo	zu	

ab	eb	ib	ob	ub	am	em	im	om	um
ac	ec	ic	oc	uc	an	en	in	on	un
ad	ed	id	od	ud	ap	ep	ip	op	up
af	ef	if	of	uf	ar	er	ir	or	ur
ag	eg	ig	og	ug	as	es	is	os	us
ah	eh	oh			at	et	it	ot	ut
ak	ek	ik	ok	uk	ax	ex	ix	ox	ux
al	el	il	ol	ul	az	ez	iz	oz	uz

Ba bad be bed bi bit bo box buf but cat
 cut den dig dul fop ful gap get gum gut fly
 fat hat him hog hug jag job led lid lag mad.
 met mow mug nag nut nap net old oft art
 apt part pan pin pen pot put pus pry dry ro.
 red ruf she set sop sup the tap till top tom
 tub fut fly vow vex was wit well wet
 zod.

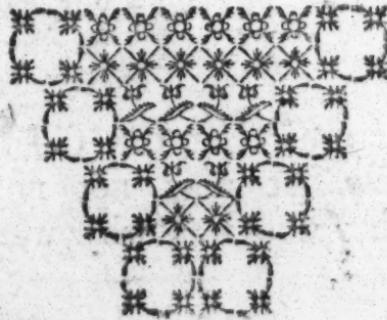
And all are art but can did far
 him his how let may not nor or
 own the they too was why who you
 yet.

Bra	bre	bri	bro	bru	bry
Cra	cre	cri	cro	cru	cry
Fra	fre	fri	fro	fru	fry
Gra	gre	gri	gro	gru	gry
Pra	pre	pri	pro	pru	qry
Tra	tre	tri	tro	tru	try
Phra	phre	phri	phro	phru	ph

The S'ound of COnSONANTs is as
follow ;

bee	cee	dee	ef	gee	ach	ja	ca	el	em
b	c	d	f	g	h	j	k	l	m

en	pee	cu	ar	es	tee	vee	ex	wy	zed
n	p	q	r	f	t	v	x	y	z



APE



BULL



COCK



DOG



EEL



FOX



GOAT



HOG



JAY



KING



LAMB



MOUSE

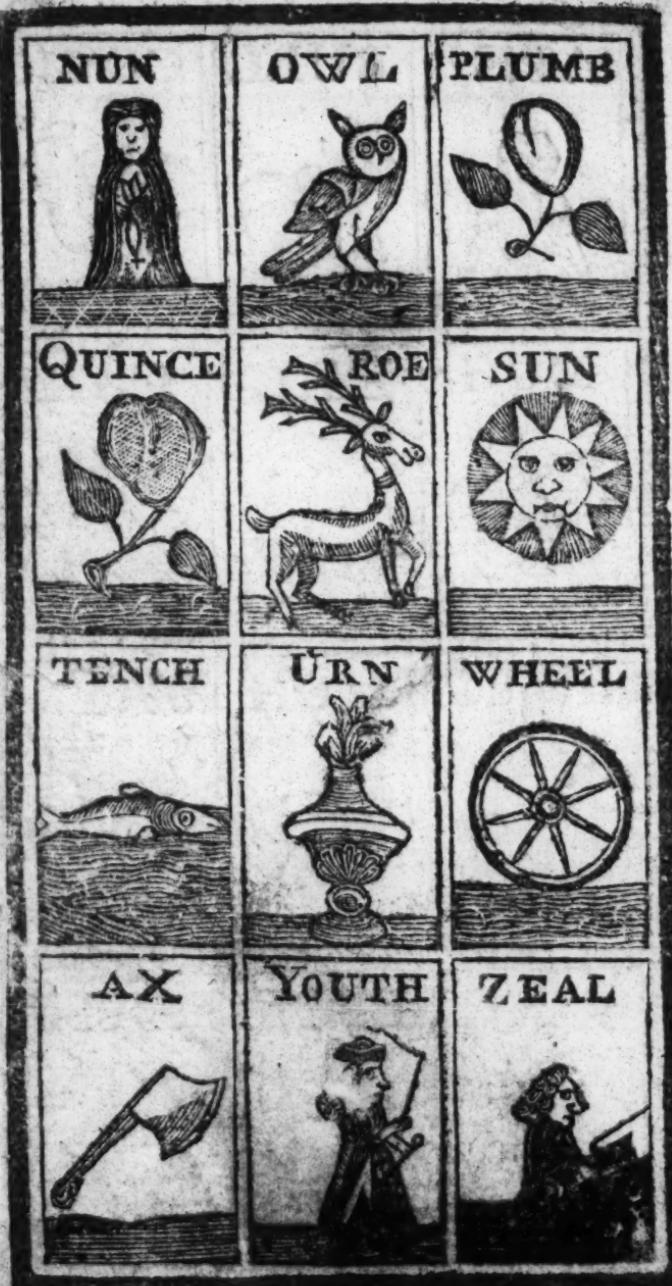


as
em
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P E

J N



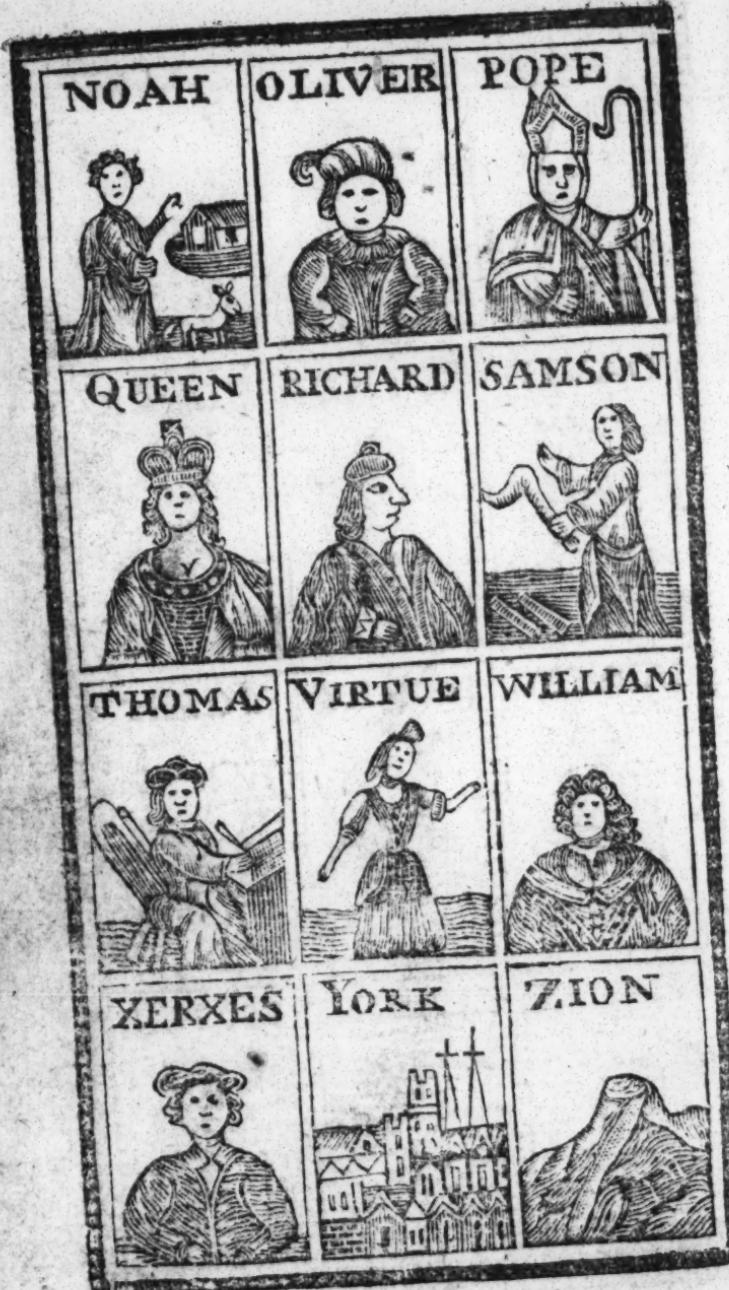
AARON



RON

B

NOAH



Words of one Syllable.

A	C E	bid ach. add age all and ant ape are art afs Babe back bad bag ball band bane bare base bat bath bay bed beg bell bend best	brag brass big bile bind birth bog bond bone bore bos box boy bull bun burst bush but blare blaze bleed blend blind bliss blot blow blue blur	cob cock colt breast breeze brink brisk broke brown brush brute Cage call calm came can cane cap cape care cash cast cat cave caul cawk cay cell ciel	chit choak chose chuck churl clash claw cleft clew climb clink close cluck crab crack cree crew crisp crow crowd crude crush Dab dace dad dale dam dance child dare
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date	drug	five	gay	grieve
dash	Each	fix	gaze	groan
-date	earn	fob	gelt	grove
day	earth	fog	get	grub
dec	east	fop	gift	grunt
deed	ebb	for	gill	Had
deem	eel	fox	gin	hag
den	egg	foy	girt	halt
dent	ell	flap	give	ham
dew	elm	flaw	gob	hand
dice	end	flee	gone	hap
dock	err	flew	gore	harp
dose	ews	flood	got	haft
dote	Face	flox	gull	hat
dove	fadge	flush	gum	have
duce	fag	flute	gun	haunt
duck	fall	fly	gust	haw
duke	fame	frank	gut	hay
dull	fan	fray	ghost	held
dumb	fare	free	glare	hemp
dun	fast	fresh	glaze	hen
dunce	fed	fright	glean	her
durst	feet	fringe	glew	hide
dust	felt	from	glide	hill
draw	fib	frose	glove	him
dray	fig	fruit	glow	hind
dream	file	fry	glut	hip
drew	fine	Gall	grace	hire
drone	first	game	grass	hirt
drown	fish	gasp	green	his
drub	fit	gave	grew	hit

hive	juice	lance	lust	move
hod	just	land	lute	much
hog	Ice	lap	lyre	mud
hole	ill	lark	Mace	mug
home	ink	laſt	made	mull
hope	inn	late	maid	must
horse	isle	lave	make	mute
host	itch	law	mane	Nag
hot	Keel	lay	map	name
hoy	keep	led	mark	nape
hug	kept	left	mast	nave
hull	ketch	let	mat	nay
hump	key	lid	maw	neck
hunt	kid	lie	mell	nest
hurt	kill	lift	men	new
hush	kind	like	mess	nice
hut	king	limb	met	nod
Jack	kiss	line	mice	none
jade	kite	lip	midſt	nor
jamb	knack	list	mile	not
jar	knave	live	mine	now
jaw	knead	log	mire	nut
jay	knew	loll	mift	nymph
jeer	knife	lome	mite	Oak
jeft	knit	lop	mock	oar
jet	knop	lore	mode	oat
jew	know	low	mole	odd
jole	Lack	luck	mop	old
jot	lad	lug	more	one
joy	lag	lull	most	ore
judge	lame	lure	mote	out

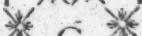
Pack	plod	rare	Tack	trout
pad	plot	rate	tag	trump
paid	pluck	raye	take	Vain
pain	plume	ray	tale	vend
pant	prate	red	tame	vex
pare	pray	reel	tape	vile
past	pres	rend	tare	vow
pate	priest	rest	taste	Use
pave	prize	ride	tax	Wall
pay-	probe	rig	tell	want
peck	prose	rim	tent	wash
peg	prude	rind	test	way
pelt	prune	ripe	text	wax
pen	Quack	risk	tile	wed
pert	quake	rite	time	well
pest	qualm	rock	took	went
pot	quart	roll	tool	won
pod.	quay	rope	top	worse
poll	queen	rose	toss	wort
pore	quench	rot	tune	Yard
post	quick	rove	that	yern
pot	quite	round	then	year
pour	quote	row	this	yet
plad	quoth	rug	those	yield
play	Race	rale	thus	yoke
plead	rain	rum	trap	you
pledge	rant	run	tree	youth
plight	rape	rust	trice	Zeal



READING

MADE PERFECTLY EASY.

LESSON I.

 GOD is good to all.
 G All Things are of God.
 By the Word of God were
Things made.

Can you live, and not love the God
made you.

Do Good to all Men.

Eat to live, and live to praise the Lord.

Fear God and keep his Law.

II.

God is Love.

How sweet it is to be good.

In God is Truth.

Keep thyself from Sin.

Let us fear the Lord.

Make me a clean Heart, O God.

Not to us, but to thee, be the Praise,

O let us sing to thee with Joy.

Praise the Name of the Lord.

III.

Quick and Dead praise him.

Rest

Rest ye Dead in your Graves.

Sing to the Lord with Joy.

Teach me thy Way, O Lord.

Use me with Care, for I am weak.

When the Folk shall see these Things,
they shall be glad.

X is not much in Use.

Ye that be great in the World, fear God.

Zeal for good Works is good.

IV.

God is the King of Kings.

Our God is a great God.

I will praise the Name of the Lord.

O Lord, grant the King a long Life, and
we shall sing and praise thy Name.

Hide not thy Face from us, O Lord.

Let us dwell in the Fear of the Lord, all
Days of our Life.

That we may know thee the true God,
and thy Son whom thou hast sent.

V.

Teach us thy Way ; and we will walk in
thy Truth.

O knit my Heart to thee, that I may fear
thy Name.

I will thank thee with all my Heart, and
will praise thy Name.

As for me I am poor ; haste thee to me,
O God.

I call and cry to thee, O Lord ; give ear
to my Voice.

Bow down thine Eyes, and mark me how
my Soul doth faint.

Thou hast brought my Soul out of Hell :
Thou hast kept me from them that go down
to the Pit.

VI.

Sing to the Lord, ye that be his Saints ;
to thee, O Lord, I bow the Knees of my
Heart.

Save me from my Sins which are great,
and I will praise thy Name : Yea, all the
Days of my Life will I praise thee.

With all our Hearts and Mouths will we
praise thee.

The Lord bless us and keep us, and
make his Face to shine on us.

All the Hope of my Soul doth rest in ~~thee~~

Turn the Scourge of thy Wrath
for thy Name's Sake.

My Sins are so great, that when
up, I am cast down.

VII.

Call not to mind, O God our Sins.

Look down with thine Eyes, and see, we
be thy Sheep.

Bow thine Ear, O Lord and hear ; let thy
Wrath cease from us.

O sing to the Lord ; give Thanks to him
for he is good.

Sing with joy to God our Strength ; take
the Song, and bring forth the Lute and Harp.

Blow

Blow the Trump in the new Moon, and
on the Feast-day.

VIII.

O be thou our Help in Need : for vain is
the Help of Man.

Lift up your Heads, O ye Gates, and the
King shall come in : And be ye lift up, ye
Doors.

The Lord is King of Kings, and Lord of
Lords.

Hear my Cry, O God, and give ear to me
when I pray.

From the Ends of the Earth will I call
on thee, when I am faint.

O set me on the high Rock ; for thou hast
been my Hope, and a strong Hold for me
against my Foes.

I will dwell in thy House ; and my Trust
be in thee.

For thou, O Lord, hast heard my Voice ;
and dost love those who fear thy Name.

In God is my Health and Strength, the
Rock of my Might, and in him is my Trust.

O put your Trust in him : Pour out your
Heart to him , for God is our Hope.

O trust not in Wrong, give not your mind
to vain Things, set not your Hearts on
them.

IX.

The Lord doth mind us, and he shall bless
us; he shall bless the House where we dwell.

He shall bless them that fear him, both great and small.

The Dead praise not thee, O Lord : Not all them that go down to the Pit.

But we will praise the Lord, from this time to the end.

I will pay my Vow to the Lord in the Sight of all Men : In the Courts of the Lord's House, praise the Lord.

X.

Bless'd is he that comes in the Name of the Lord : We will wish ye good luck, ye that are of the House of the Lord.

God is the Lord who hath shew'd us light.
Bind the Lamb with Cords, yea, to the Throne.

Thy Words have I hid in my Heart, that I should not sin.

I have had as great Joy in the Way of thy Law, as in all Sorts of Wealth.

My Joy shall be in thy Law ; and I will think on thy Word.

I must think of God who made me : He also keeps me, and in him I live and move.

God is a true God, most wise, just and good.

There is but one God, and I ought to fear him, and in all my Ways to trust in him, and please him.

Our Rule of Faith is the Word of God.

The Use it will be of to us is, to make wise, for our Soul's Sake.

*Eve was the first, from whom we all came,
We are prone to that which is not Good,
and do not love that which is Good, for our
Hearts are not wise.*

XI.

I should be lost if I had not one to save me;
and he that saves me is Christ the Lord.

He took on him the Form of Man, and
did live a good Life; he did preach good
Words and Works to us, of God and the
next World.

He wrought strange Things, he made the
Sick well, and the Lame he made to go.

He did die for the World, the sad Death
on the Cross, for our Sins, to make God a
Friend to us.

XII.

He rose from the Dead, on the third Day,
and did go up to Blis.

Where he is now at the right Hand of God,
where he still lives, and will be our Friend.

And he will come at the last Day to judge
the World.

We must love God with all our Hearts,
and do as we would be done by.

I must not take the Name of God in vain,
but must love and fear him.

I must hear and read God's Word with
great Joy; and must give Thanks to him for
all the Good he hath done to me, and to all.

XIII.

I must keep the Lord's Day, and not speak my own Words, nor do my own Works on that Day.

I must seek the Love of God, and pray to him for Grace, and give Thanks to him for all that he has done to me.

I must own my Sins, and give God Praise for he has been good to me.

I must Day by Day take Care that my Heart be not prone to Pride, and take Care of a rash Wish.

XIV.

I must set a Watch on my Mouth, and take Care of my Words.

I must not tell a Lye, nor mock at any one, nor call foul Names, nor speak ill Words.

I must give all Men their Dues ; I must be Just in all my Ways ; I must love my Friends, and speak well of all Men.

I can't do it in my own Strength, but in the Strength of the Grace of Christ, which I must ask of God for his Sake.

When I come short of it, I must pray to God for his Grace, and take Care to do as I ought to do for the Time to come.

XV.

If I thus live in the Fear of God, I shall be blest, both in this World, and that which to come.

I must die and leave this World, my Corpse shall go to the Earth, and I shall come to Life again at the last Day.

The Souls of the Good shall go to God who gave it; and the Souls of those that are not good, shall go to Hell.

Hell is a place called, *the Lake*, which burns with Fire; which is the Place for those who do not fear the Lord.

XVI.

The Good and those that fear the Lord and live good Lives, are placed in a State of Bliss and go to Heaven, which is a State of Rest and Joy with God and Christ.

Thou shalt make me hear of Joy, and the Bones which thou hast broke shall be glad.

Turn thy Face from my Sins, and put out all my Faults.

Make me a clean Heart, O Lord.

XVII.

Hast thou not cast us out, O God? wilt not thou, O God, go out with our Host?

O be thou our Help, for vain is the Help of Man: Through God will we do great Acts, for it is he that shall tread down our Foes.

O sing to the Lord a Song that is new: let all the Saints give him Praise.

Let them praise his Name in the Dance: let them sing Praise to him with the Harp.

Let the Praise of God be in their Mouths; and a two-edged Sword in their Hand.

XVIII.

XVIII.

O Praise God for he is good : Praise him
for he is great.

Praise him in the great Acts ; Praise him
for he is great and good.

Praise him in the Sound of the Trump ;
Praise him on the Lute and Harp.

Praise him in the Dance ; Praise him on
the Strings and Pipe.

Praise him on the Lute that is in Tune ;
Praise him on the Flute.

Let all Things that have Breath, praise
the Lord.

XIX.

The Man is blest that hath not been led
by those that are not good, nor stood in the
Way of those that sin, and hath not sat in
the Seat of those that scorn.

But he doth joy in the Law of the Lord ;
and in his Laws will he be glad Day and Night.

And he shall be like a Tree by the Side of
the Brook ; which shall bring forth his Fruit
in due Time.

His Leaf shall not fade ; and look what he
doth, it shall thrive.

As for those that are naught, it is not so with
them ; but they are like the Chaff which the
Wind doth drive from the Face of the Earth.

XX.

But the Lord knows the Way of the Good,
and those that are not good he does not love.

There are Times for all Things ; a Time to be born, and a Time to die ; a Time to plant and a Time to pluck up.

A Time to kill, and a Time to heal ; a Time to break down, and a Time to build up.

A Time to weep, and a Time to laugh ; a Time to mourn, and a Time to dance.

A Time to get, and a time to lose ; a Time to keep, and a Time to cast from us.

XXI.

A Time to rent, and a Time to sew ; a Time to be mute, and a Time to speak.

A Time to love, and a Time to hate ; a Time of War, and a Time of Peace.

Be glad O young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes ; but for all these Things think on the last Day.

Do hurt to no Man, though he be mean ; for once in some Years, it may be in him to do much Good or Harm to you.

XXII.

Do not make a Sword of your Tongue, to wound a Man's good Name.

When you come on the Stage of this World so as you can act of yourselves, you ought to deal just with all Men, as you would have all deal just with you.

To speak well, and much, is not the Work of one Man.

Speak

Speak well or speake not at all, for if one
be not the better, let him not be the worse
by your Talk.

Let your Heart set a Lock on your Lips ;
but be sure that yourself keep the Key.

XXIII.

He that you mark out for your Friend,
let him be a good Man ; for an ill Man can-
not love nor be a true Friend.

I will say of the Lord, he is my Guard
and my Hope, in him will I trust.

It is good to trust in the Lord, and not to
put too much Trust in a Man.

It is good to trust in the Lord, and not to
put too much trust in a Prince.

I will trust in the Lord, and do good ; I will
pay my Vows to him that he may love me.

Serve the Lord with Joy, and be glad ;
for it is he that doth hold me up.

XXIV.

O Lord God of my Hope, I cry Day and
Night to thee.

Let my Voice come to thee ; and hear
thou my Cry.

For my Soul is full of Grief ; and my Life
comes nigh to the Grave.

I am as one of those that go down to the
pit ; I am a Man that hath no Strength.

Free with the Dead that lie in the Grave
that thou dost think of no more ; and they
are cut off from thy Hand.

All the Ways of a Man are clean in his own Eyes ; but the Lord weighs his Thoughts.

The Fear of the Lord tends to Life, and he that hath it shall be safe.

XXV.

Who can say, I have made my Heart clean, I am pure from my Sin ?

The Lord is strong and of great Might, the Lord of Hosts he is the King.

Out of the Deep I do call to thee ; Lord hear my Voice.

O Ye, trust in the Lord ; for with him there is Truth.

Thou hast made my Days as it were a Span long.

And now, Lord, what is my Hope ? my Hope is in thee.

XXVI.

As by the first Man, all Men do die ; so by Christ are all brought to Life.

O sing to God ; sing Praise to his Name. Sing to the Lord a new Song ; and his Praise from the Ends of the Earth.

They that go to the Sea, let them give Praise.

Teach me thy Law that I may keep it to the End.

The Lord gave, the Lord takes ; blest be the Name of the Lord.

Save us, Lord, that we may watch in Christ, and rest in Peace.

XXVII

XXVII.

Keep us from Sin, and hear our Cry, ye
that by Night stand in the House of the Lord,
in the Courts of the House of our God.

Praise the Lord, O my Soul ; while I live
I will praise my God ; yea, as long as I
have Life, I will sing Praise.

Day by Day will I give Thanks to
thee, and praise thy Name.

When wilt thou come to me, I will walk
in my House with a pure Heart ; I will take
no bad Thing in Hand.

O Lord who shall dwell in thy House ?
or, who shall rest on thy Hill ?

XXVIII.

He that leads a good Life, and doth the
Thing that is right.

He that is low in his own Eyes, and makes
much of them that fear the Lord.

This is the Day which God hath made,
we will sing and praise him with a loud Voice.

Plead thou my Cause, O Lord, with them
that strive with me.

Lay Hand upon the Shield, and stand up
to help me.

Say to my Soul, I am thy Hope.

O sing to the Lord a new Song ; let the
Saints sing Praise to him.

XXIX.

To thee, O Lord, will I lift up my Soul :
My God I have put my Trust in thee.

All

All they that hope in thee, shall not be put to Shame,

My Child hast thou done wrong ? do so no more ; flee from Sin as from the Face of a wild Beast.

To do wrong will waste Wealth ; the house of a proud Man shall be made waste.

He that keeps the Law of the Lord will be wise, but he that is not wise will not be taught.

If a wise Man hear a wise Word, he will praise it and add unto it ; but as soon as a Fool hears it, it does not please him, and he casts it behind his Back.

XXX.

A Fool lifts up his Voice and laughs ; but a wise Man doth scarce smile.

A Fool will peep in at the Door, but he that is wise will stand in the Street ; it is rude to stand to hear what Men say.

Walk not thou in the Way of ill Men ; keep thy Feet from their Path, pass not by it, turn from it, go not near it, lest thou learn their Ways, and get a Snare to thy Soul.

Come out from them, saith the Lord, take Heed to thyself that thou be not snared by them.

Love not them that hate the Lord ; with such an one do not eat.

The Description of a Good Boy.

THE Boy that is good,
Does learn his Book well,
And if he can't read,
Will strive for to spell.

His School he does love,
And when he is there ;
For Plays and for Toys,
No Time can he spare.

His Mind is full bent
On what is there taught,
He sits in the School
As one full of Thought.

Though not as a Mope,
Who quakes out of Fear,
The Whip or the Rod
Shou'd fall on his Rear.

But like a good Lad,
Who aims to be wise
He thinks on his Book,
And not on his Toys.

His Mien will be grave,
Yet if you would know,
He plays with an Air,
When a Dunce dare not so.

His Aim is to learn,
His Task is his Play ;
And when he has learn'd,
He smiles and looks gay.

On a Boy that would not learn his Book.

A Boy that once to School was sent,
 On play and Toys was so much bent;
 That all the Art of Man, say they,
 Cou'd not once make him say great A.
 His Friends that saw him in these Fits,
 Cry'd out for Shame leave of thy Tricks ;
 Be not so dull, make it thy Play
 To learn thy Book ; come say great A.
 The Dunce then gap'd, but did no more,
 Great A was yet a great Eye-sore.
 The next Boys jog him ; sure, say they,
 'Tis not so hard to cry great A.
 No, no, but here's the Case, says he,
 If I cry A, I must cry B,
 And then go on to C, and D.
 And that won't do, but still there's Jod
 Lurks in the Way, with X, Y, Zod.
 And so no End I find there'll be,
 If I but once learn A, B, C,
 But as Things stand, I will not do it,
 Tho' sure I am one Day to rue it.

At this ross Rate the Dunce went on,
 'Till one at length a Means thought on,
 A Plant, says he, grows near the Wood,
 That will not fail to do him good,
 And cure his Fits whilst in the Bud.
 This Plant, adds he, will clear the Sight,
 And with a Touch, will make him bright.
 At Eyes and Nose, 'twill purge the Skull,
 And drain off all that makes him dull.

*Upon Reading the Holy Scripture.**In VERS E.*

NO W I have learnt thy Word to read,
 Teach me, O Lord, to pray ;
 That from thy Laws, like the lost Sheep,
 I may not err nor stray.

Then join my Heart to such as chuse
 In thy pure Paths to tread ;
 And by thy Words, and Grace, and Hand,
 To all that's good are led.

With these I'll sing, and bless thy Name,
 And all my Time will spend ;
 With these I hope to live and dwell,
 With them my Days to end.

Tis by thy Grace that I must see
 What's right and fit to do ;
 For of myself I'm weak and blind,
 And know not false from true.

Then grant me, Lord, thy Grace to learn,
 What in this World is taught,
 That I may do as well as know,
 The Things thou wouldest have wrought.
 By thy Grace, what thou dost bid,
 I'll strive to do the same ;
 What thou wilt, but grant me Grace,
 And I will praise thy Name.

Twenty easy Lessons in Monosyllables; containing the Duty of Children.

LESSON I.

MY dear Child, you come to School to be taught how to read ; and how to know what will be for your Good when you are grown up.

I will teach you the right Way, and lead you in the good Path.

Mind well what I say at all Times, and be sure to do what I bid you.

II.

Rise soon each Day, cast off Sleep, and shun Sloth : then wash your Hands and Face clean, and on your Knees pray to GOD to bless you.

Then make haste to School ; play not by the Way, nor let your Voice be heard in the Street.

Give no Cause to those that see you to say, you are rude.

III.

Come to School clean and neat, take your Books, go to your Place, and learn as fast as you can.

If one that fits near you, would tempt you
to chat and talk, give no ear to him.

If a Child will play and be naught, wh
e ought to mind his Book and learn, th
Child must be whipt.

IV.

When you have learnt your Task that
set you, and your Turn is come to go out
read, take heed to speak plain, and sou
all your Words right.

Read from Stop to Stop, as you see them
in your Book.

Skip not the Stops you meet with, nor
make Stops, where there are none put in
your Book.

V.

When you come to a Word that you can't
read; be sure to spell it, and mind it well, that
you may read it the next Time you see it.

Be not in too much Haste, but take Time,
and think how you ought to read; and stare
not off your Book.

Thus if you take Care, you may soon
learn to read well.

VI.

When School is done you may go to play,
but take Care you do no Hurt to those you
play wth.

Go not to play, but with your Friends
alone : you must not go out of Doors, if
they bid you stay at Home.

Play not too long at Play, but go Home
with Time ; and vex not your Friends.

VII.

Ay not with a bad Child that is naught,
speaks ill Words, and does ill Things.
With such an one have not to do, nor
in the Path of such a bad Boy.

So will your Friends love you, and all that
know you will speak well of you ; then shun
the Boy that is naught, and be good yourself.

VIII.

Do not tell a Lie, nor say what is not
true ; you make one Fault two, if you tell a
Lie to hide it.

Let not an ill Word come out of your
Mouth ; but speak that which is good at all
Times.

Mock not the Poor, nor make Game of
those that have an ill Shape ; God makes all
Men as he thinks fit.

IX.

Be kind to all, and rude to none ; speak
well of all, and do ill to none ; do as you
would be done by, and you shall have Praise
of the same.

Do what your Friends bid you, but let what you do be just and right ; for you must not do ill, if you are bid.

Those are not your true Friends that bid you sin, and break the Law of God.

X.

At Meals, beg of God to bless you and your Food ; and give him Thanks for what he gives you.

Be not too nice in what you eat or drink ; but take what your Friends give you, for they best know what is most fit for you.

If you whine and cry for Things you have not, you vex your Friends, and do what you ought not.

XI.

Be true and just in all you do or say ; Fraud and Wrong you must shun, and at all Times do the Thing which is right.

Let no Child tempt you to do an ill Thing ; for when you do wrong, you must look to smart for it.

Do not take what is not your own, if you are sure no Man sees you ; for God will be sure to find you out.

XII.

Love and Peace crown the Just ; then strive all you can to gain them.

Where Love is there is Joy, and in Peace
is no Pain ; then love all Men, and be at
Peace in yourself.

In the first Place love God ; and for his
Sake, love all Things that are good ; so
will he love you, and give you all good
Things.

XIII.

Be not proud of what you have, for you
have no good Thing of yourself ; God gives
you all, and he can take all from you.

To be proud is to act the Part of a Fool ;
then be not a Fool to gain a fine Coat.

Pride goes first, and Shame comes next ;
so a high Look will bring a low Fall.

XIV.

Hate Vice in all Shapes, and love what
is good at all Times ; have low Thoughts
of yourself, and you will rise in the Thoughts
of good Men.

It will not grieve you, to think you have
done good ; but Shame will go with you if
you do ill.

He that treads in the Way, that the Word
of God points out, shall go right on to Bliss
that has no End.

XV.

Make the best Use of Time, and lay out
such a Part of it, to gain what will do you
good, as is now put in your Hands.

Time

Time now is, you now are, what Time will bring forth you know not; then lay hold of his Fore-lock.

Health, Strength, and Time have all Youths, to gain what will help them when old.

XVI.

The Word of God shews us the Way, the Truth, and the Life; this Word we are taught in our Youth.

By it we learn the Way to walk, and to please him that made us; the Truth as it is in Christ our Lord; and how to gain the Life that hath no End.

All we want or ought to wish for, is there shew'd us; and all we hope for there, put in our Power to gain.

XVII.

This World in which we live, must one Day have an End; when all Things shall be no more in the same State they now are.

Men, Birds, Beasts, Fish, and all Things that now live, shall then cease from this Earth.

Trees, Herbs, Plants, and Flowers that now fill the Fields, the Hills, the Woods, and Dales, shall then be no more.

XVIII.

At the last Day shall *Christ*, our Lord, sit on his bright Throne, in the Clouds, to judge all Men; the Quick as well as the Dead.

All shall then be dealt with, as their Deeds have been, in this Life; the Good shall have Bliss, that has no End; But bad men shall be doomed to Pain and Woe, such as Words cannot set forth.

XIX.

Since Things will thus be, and we know not how soon they may be, let us all who now live, lay this great Change to Heart.

Let us live to Day, as though it was our last; and do all the Good we can in the World.

So shall we be safe, and our Judge will take us to him; where we shall sit and reign with him in the World that shall have no End.

To which blest Place may he bring us all for his own Sake. Amen.

Words of Two Syllables.

A	B-	a-venge	beat-en	bles-sed
	fence	a-vert	beck-en	blof-som
ab-stain		aw-ful	bed-rid	bra-zen
ac-cess		a-wry	be-fore	breech-es
ac-count		a-zure	beg-gar	bri-ar
ad-der		Bab-ble	bel-ly	bro-ther
ad-dle		ba-by	bend-ing	brush-es
ad-dress		back-bite	ber-ry	Ca-ble
af-fect		back-er	bet-ter	cac-kle
af-ter		bad-ly	bi-ble	ca-dent
a-gain		bad-ness	bid-den	cal-ling
a-gainst		baf-fle	big-ger	can-dy
a-gate		bag-gage	bil-let	ca-pon
a-larm		bag-pipe	bit-ter	car-ry
al-tar		ba-king	board-er	ca-ses
am-ber		bal-lad	boast-er	cat-tle
am-ple		bal-sam	bob-ber	ca-vern
am-ply		ban-ner	bog-gle	caul-dron
an-cle		ban-quet	bol-ster	ceaf-ed
an-ger		bap-tist	bon-net	ce-ded
p-pear		bap-tize	bor-row	cel-lar
p-ply		bar-gain	bot-tle	ce-ment
r-ray		bar-rel	budg-et	cen-sure
r-rise		ba-fer	buf-fet	cer-tain
s-sess		ba-son	bu-gle	cir-cuit
s-fist		bat-ter	bunt-er	ci-ty
tone		bat-tle	bur-nish	ci-vet
t-tire		bea-gle	but-ter	cob-ble
				cock-

cock-et	dash-ed	do-nor	feed-er
cod-dle	da-ted	dot-ted	fel-low
cof-fin	daub-er	doubt-ful	fe-male
colt-er	dawn-ing	down-ny	fen-der
com-mit	day-light	dow-ry	fen-nel
con-ger	daz-zle	do-zен	fer-ret
coop-er	deal-er	duck-ed	fes-cue
cop-per	deb-tor	dull-ness	fet-ter
cor-nish	deck-ed	dump-ish	fe-ver
cost-ly	deem-ed	dun-ner	few-el
cot-tage	de-fence	du-tу	fib-ber
co-vet	de-grade	Ea-gle	fic-kle
cou-rage	de-mand	eb-bing	fid-dle
cow-ard	dent-ed	el-bow	fid-dler
coy-ness	de-pend	em-bers	fi-gure
co-zen	de-rive	en-ter	fil-let
cu-bic	de-serve	e-rafe	fin-ger
cuc-kold	de-tain	e-state	firm-er
cud-gel	de-vise	e-ven-	fish-es
cum-min	di-al	ew-ry	fit-ly
cup-per	dib-ber	ex-act	fix-ed
cur-rent	dig-ged	Fa-ble	fod-der
cu-stom	dim-ness	fad-dle	fog-gy
cut-ting	din-ner	fal-len	fow-ler
Dab-ble	dip-ped	fan-gle	fond-nes
dag-ger	dir-ty	fast-nes	for-ty
dai-ly	dish-es	fat-ness	ful-ness
dal-ly	dit-ty	fa-vour	fu-ry
dan-cer	dock-ed	fawn-ing	Gan-der
dap-per	dog-ged	fear-ful	gau-dy
dark-nes	dol-lar	feast-ing	gen-tle

ge-sture	kin-dred	o-ver	ti-dings
gi-ant	Land-lord	Pap-py	to-ken
gin-ger	len-tile	pet-ty	tu-lip
god-ly	let-tice	pi-ty	Va-nish
gof-pel	li-ver	po-et	van-quish
gul-let	lob-by	pup-py	va-lue
gun-ner	lum-ber	Quar-rel	var-nish
Ham-mer	lu-stre	que-ry	ven-ture
han-dle	Ma-ny	qui-et	vine-yard
hel-met	mea-sure	Rab-bet	vin-tage
her-mit	min-gle	re-veal	vo-cal
ho-nest	mi-nute	ri-sing	vul-ture
hop-per	mix-ture	ri-vet	Ud-der
bum-ble	mon-key	rob-ber	un-cle
Jan-gle	mon-ster	ru-sty	un-der
jel-ly	mut-ton	Sad-ness	up-per
jol-ly	Na-vy	fau-cy	ut-ter
ju-stice	ne-ver	fe-cure	Wa-fer
In-stant	neat-ness	fil-ver	we-sel
irk-some	nim-ble	fin-ful	wi-ther
i-vy	no-ble	fo-ber	won-der
Ken-nel	nu-fance	ful-len	Yar-row
ker-nel	Ob-tain	fur-ly	yel-low
kin-dle	of-fend	Tan-ner	youth-ful
kind-ness	o-men	ten-der	Zea-lous

*Lessons consisting of Words of One and Two
Syllables.*

XX.

On the Being of a GOD.

GO D is one, the Lord is the true God,
he is God a-lone ; the Lord our God
is one Lord.

The Lord he is God in Hea-ven a-bove,
and up-on the Earth be-neath.

Thou art great, O Lord God, there is
none like un-to thee ; nei-ther are there any
Works like unto thy Works.

A-mong the Gods, there is none like them
in Hea-ven a-bove, or on Earth be-neath.

As for all the Gods of the Hea-thens,
they are but I-dols : but it is the Lord that
made the Hea-vens : Glo-ry and Wor-ship
are be-fore him.

XXI.

On the Love of GOD.

Thou shalt love the Lord thy God with all
thy Heart, and with all thy Soul, and with
all thy Mind.

Take good Heed there-fore un-to your
selves, that ye may love the Lord your God

He that lov-eth Fa-ther or Mo-ther more than me, is not wor-thy of me ; and he that lov-eth Son or Daugh-ter more than me, is not wor-thy of me.

Love not the World, nei-ther the Things in the World ; for all that is in the World, the Lust of the Flesh, the Lust of the Eye, is not of the Fa-ther, but of the World ; the World pas-seth a-way, and the Lust there-of.

If a Man love the World, the Love of the Fa-ther is not in him.

If a Man love Je-sus Christ, he will keep his Words ; he that lov-eth him not, keep-eth not his Say-ings.

The Lord di-rect your Hearts in-to the Love of God.

XXII.

On the Fear of G O D.

The Lord reign-eth, let all the Peo-ple trem-ble.

Say un-to God, Thou e-ven Thou art to be prai-sed, and who may stand in thy Sight when thou art an-gry ! at thy Wrath shall the Earth trem-ble.

For the Lord is Great : He is more to be fear-ed than all Gods.

Hap-py is the Man that fear-eth al-ways : but he that hard-neth his Heart shall fall -to Mis-chief.

Be-hold

Be-hold the Fear of the Lord, that is Wi-dom; and by the Fear of the Lord Men de-part from E-vil.

Be not a-fraid of them that kill the Body, but af-ter that have no more that they can do. But I will fore-warn you whom you shall fear, fear him which af-ter he hath kil-led, hath Pow-er to cast in-to Hell; yea, I say un-to you, fear him.

XXIII.

On Praying to G O D.

Men ought al-ways to pray, and not to faint; Be ye there-fore so-ber, and pray with-out cea-sing.

Call up-on the Lord in the Day of Trou-ble, pour out thy Heart be-fore him, and un-to God com-mit thy Cause.

Pray in all Pla-ces, lift-ing up ho-ly Hands, with-out Wrath and Doubt-ing. Af-ter this Man-ner pray ye. Our Fa-ther, which art in Hea-ven, hal-low'd be thy Name. Thy King-dom come. Thy Will be done on Earth, as it is in Hea-ven. Give us this Day our dai-ly Bread. And for-give us our Debts, as we for-give our Deb-tors.

Let us lift our Hearts with our hands un-to God in the Hea-vens.

The Lord is night un-to all them that call up-on him; to all that call up-on him in Truth.

XXIV.

In God we boast all the Day long, and praise
y Name for e-ver.

In God I will praise his Word : in God I
ve put my Trust, I will not fear what Flesh
an do un-to me.

What time I am a-fraid, I will trust in thee.

As for me, I will call up-on God, and the
Lord shall save me.

What Man is he that fear-eth the Lord ?
him shall he teach in the Way that he shall
chuse.

Mine Eyes are e-ver to-wards the Lord, for
he shall pluck my Feet out of the Net.

Un-to thee, O Lord, do I lift up my Soul.

I will praise thee with my whole Heart,
be-fore the Gods will I sing Prai-ses un-to
thee.

Hear my Pray-er, O God, give Ear to the
Words of my Mouth.

How long wilt thou for-get me, O Lord,
or e-ver ? How long wilt thou hide thy Face
om me ?

Thou art he that took me out of the
Womb : Thou didst make me hope when I
as yet up-on my Mo-ther's Breasts.

Our Help is in the Name of the Lord, who
ade Hea-ven and Earth.

I will lift up mine Eyes un-to the Hills,
om whence my Help com-eth.

XXV.

It is a good Thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O Most High.

For thou Lord, hast made me glad through thy Word : I will triumph in the Works of thy Hands.

Let my Soul live, and it shall praise thee; and let thy Judgments help me.

My Heart is fixed, O God, my Heart is fixed : I will sing and give Praise.

Thy Words have I hid in my Heart, that I might not sin against thee.

Teach me, O Lord, the Way of thy Statutes, and I shall keep it to the End.

Be-hold, thou hast made my Days as an Hand's Breadth, and my Age is as No-thing before thee.

Lord, make me to know my End, and the Mea-sure of my Days, what it is, that I may know how frail I am.

O how great is thy Good-ness, which thou hast laid up for them that fear thee, and which thou hast wrought for them that trust in thee even before the Sons of Men !

XXVI.

Yea, though I walk through the Val-ley of the Sha-dow of Death, I will fear no Evil for thou art with me ; thy Rod and thy Sta-
they com-fort me.

God shall stand at the Right Hand of the
Poor, to save him from those that con-demn
his Soul.

The Lord is nigh un-to all them that call
up-on him ; to all that call up-on him in
Truth.

Be-cause of the House of the Lord our God,
I will seek to do thee Good.

I was glad when they said, Let us go in-to
the House of the Lord.

Bles-sed are they that dwell in thine House ;
they will be still praif-ing thee.

Turn un-to us a-gain, O Lord God of
Hosts, cause thy Face to shine, and we shall
be sa-ved.

I will praise thee for-ever, because thou hast
done it ; and I will wait on thy Name, for it
is good be-fore thy Saints.

The Hea-then are sunk down in the Pit
that they made ; in the Net which they hid is
their own Feet ta-ken.

XXVII.

All they that be fat up-on Earth, shall eat
and wor-ship : All they that go down to the
Dust, shall bow be-fore him ; and none keep
a-live his own Soul.

No Man can come un-to me, ex-cept the
Fa-ther which hath sent me, draw him ; and
will raise him up at the last Day.

All that the Fa-ther giv-eth me shall come to me ; and him that cometh to me I will in no wise cast out.

The Hour is com-ing, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.

Take my Yoke up-on you, and learn of me ; for I am meek and lowly in Heart ; and ye shall find Rest un-to your Souls.

That which is born of the Flesh, is Flesh ; And that which is born of the Spi-rit, is Spi-rit.

God is a Spi-rit, and they that wor-ship him, must wor-ship him in Spi-rit and Truth.

Bles-sed are they that weep now ; for they shall laugh.

When ye have lift up the Son of Man, then shall ye know that I am he ; and that I do No-thing of my-self, but as my Fa-ther hath taught me, I speak these Things.

I speak that which I have seen with my Fa-ther, and ye do that which you have seen with your Fa-ther.

I must work the Works of him that sent me while it is Day ; the Night com-eth when no Man can work.

I am the good Shep-herd, and know my Sheep, and am known of mine.

Words of Three Syllables.

A	-ban-don	be-trothed	co-me-dy
	a bo-lish	bil-li-ards	con-fi-dent
	b-so-lute	bi-tu-men	cop-pe ras
	b-sti-nence	boi-ste-rous	cor-di-al
	bun-dance	bor-row-ing	co-ve-nant
	c-com-plish	bu-lly-on	cour-te-ous
	act-i-on	bu-ri-al	cow-ar-dice
	ad-ver-tise	bu-si-ness	cu-cum-ber
	ad-vo-cate	but-te-ry	cu-ri-ous
	af-fa-ble	bra-ve-ry	cu-sto-dy
	ago-ny	bre-vi-ty	cha-ri-ty
	al-der-man	bri-be-ry	chi-val-ry
	al-migh-ty	bro-ther-ly	cho-le-rick
	al-mo-rous	Ca-bi-net	cla-ri fy
	an-ci-ent	ca-pi-tal	cle-men-cy
	ap-pa-rel	car-di-nal	clum-si-ly
	ar-gu-ment	car-pen-ter	cre-di-ble
	as-fun-der	car-ri-age	cri-mi-nal
	at-tri-bute	ca-te-chism	cro-co-dile
	av-a-rice	ca-ve-at	cru-ci-fy
	au-di-ence	cau-ti-on	Dal-li-ance
	bal-sa-mick	cen-tu-ry	dam-ni fy
	ban-ne-ret	cer-ti-fy	dan-ge-rous
	ba-ro-net	cin-na-mon	de-ci-mal
	ba-sti-on	cir-cum-cise	de-di-cate
	bat-te-ry	ci-ti-zen	de-i-ty
	beg-ga-ry	cock-a-trice	de-li-cate
	ben-e-fit	co-he-rent	de-mo-lish
	fest-i-al	co-lo-nel	de-ni-zen

de-pu-ty	fa-lal-cy	in-fa-my
de-ro-gate	fa-mi-ly	in-no-cent
de-voured	fan-ta-stick	in-ti-nate
dex-te-rous	fa-shi-on	in-va-lid
di-a-per	fe-sti-val	Ka-lendar
dif-fi-cult	fic-ti-on	kil-der-kin
dig-ni-ty	fi-li-al	kins-wo-man
di-mi-nish	fir-ma-ment	kna-ve-ry
di-o-cess	fi-stu-la	La-ti-tude
dif-co-ver	for-ge-ry	lau-da-ble
do-ci-ble	fu-ne-ral	le-ga-cy
dun-ge-on	Gal-le-ry	le-ve-ret
du-ra-ble	gar-ri-son	li-ber-ty
E-bo-ny	ge-ne-ral	lot-te-ry
e-di-fy	glo-ri-ous	loy-al-ty
e-le-ment	gra-ci-ous	lu-na-cy
e-ne-my	Har-mo-ny	Mag-ni-fy
e-pi-stle	ha-sti-ly	ma-je-sty
e qui-page	he-re-sy	man-si-on
e ita-bliss	hi-de-ous	mar-i-ner
e-ter-nal	ho-mi-ly	me-mo-ry
e-ven-ing	ho-ne-sty	men-ti-on
ex-a-mine	hy-po-crite	mi-li-tant
ex-am-ple	Jeo-par-dy	mi-nis-ter
ex-er-cise	je-su-it	mo-ti-on
ex-ta-cy	jo-cu-lar	mul-ti-tude
ex-ter-nal	jo-vi-al	my-ste-ry
ex-tin-guish	ju-bi-lee	Na-ti-on
ex-tir-pate	I-de-a	neg-li-gence
Fa-bu-lous	ig-no-rant	no-ti-on
fac-ti-on	i-mi-tate	nun-ne-ry

nur-sery	re-ceiv-ed	te-sta-ment
Ob-sti-nate	re-co-ver	ti-mo-rous
o-ce-an	re-gi-on	ti-tu-lar
o-ni-on	re-gu-lar	to-bac-co
o-pe-rate	re-me-dy	to-ge-ther
or-na-ment	re-pro-bate	tra-ge-dy
or-tho-dox	re-si-due	ty-ran-ny
Pa-ci-fy	re-ve-rence	tre-a-che-ry
pa-ra-ble	ri-di-cule	tur-pen-tine
par-ti-cle	ru-di-ment	Va-can-cy
pas-sen-ger	ru-sti-cal	va-ga-bond
peace-a-ble	Sa-cra-ment	va-li-ant
pe-nal-ty	sa-le-ry	va-ni-ty
per-ju-ry	fa-tis-fy	ve-he-ment
per-se-cute	fa-vi-our	ven-ge-ance
pi-ti-ful	fe-cu-lar	ve-ni-fon
po-li-cy	fe-ni-or	vic-to-ry
po-pe-ry	fe-pa-rate	vi-o-lin
pu-ri-ty	fe-pul-chre	vo-ta-ry
pha-ri-sees	fe-ri-ous	U-ni-on
pre-ci-ous	fin-gu-lar	u-ni-verse
pre-va-lent	spec-ta-cle	ut-ter-most
pri-mi-tive	sto-ma-cher	Wag-go-ner
pri-son-er	su-ste-nance	wan-ton-ness
pro-ba-ble	fy-ca-more	war-ri-or
pro-phe-cy	syl-la-ble	wed-nef-day
Qua-li-fy	fy-na-gogue	wil-der-nes
qua-li-ty	Ta-bu-lar	wor-thi-ly
quan-ti-ty	ta-pe-stry	Ye-ster-day
que-sti-on	te-di-ous	Zea-lous-ly
Ra-ri-ty	ter-ri-ble	zo-di-ack

*Sentences consisting of Words of One, Two, and
Three Syllables.*

Those of Three Syllables are to be divided
as followeth.

LESSON I.

Mer-ci-ful	re-mem-bers
na-ti-ons	va-ni-ty
de-li-ver	re-mem-brance
ac-cord-ing	e-ver-more
pi-ti-eth	

1. **G**OD be merciful unto us, and bless us,
and cause thy Face to shine upon us.
2. That thy Way may be known upon
Earth, thy saving Health among all Nations.
3. Make Haste, O God, to deliver me,
make Haste to help me, O Lord.
4. Let thy Mercy, O Lord, be upon us,
according as we hope in Thee.
5. Like as a Father pitith his Children,
so the Lord pitith them that fear him.
6. For he knoweth our Frame ; he re-
members that we are but Dust.
7. The Lord knoweth the Thoughts of
Man, that they are Vanity.
8. The gace of the Lord is against them
that do Evil, to cut off the Remembrance of
them from the Earth.
9. Blessed be the Name of the Lord from
this Time forth, and for evermore.

II.

Righ-te-ous	Ex-cel-lent
Re-mem-brance	Pe-ri-sh-ed
Ho-li-ness	De-si-red
E-ne-mies	Won-der-ful

1. **R**ejoice in the Lord, O ye Righteous, for Praise is comely for the Upright.

2. Sing unto the Lord, O ye Saints of his ; and give Thanks at the Remembrance of his Holiness.

3. I will call upon the Lord, who is worthy to be praised ; so shall I be saved from mine Enemies.

4. O Lord our God, how excellent is thy Name in all the Earth, who hast set thy Glory above the **Heavens** !

5. The Lord is King for ever and ever , the Heathen are perished out of the Land.

6. Be glad in the Lord, and rejoice, ye Righteous : And shout for Joy, all ye that are upright in Heart.

7. One Thing have I desired of the Lord, that will I seek after ; that I may dwell in the House of the Lord all the Days of my Life, to behold the fair Beauty of the Lord, and to enquire in his Temple.

8. O that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men !

III.

Re-mem-ber
Cre-a-tor
Ac-know-ledge
Di-li-gence
Com-mand-ments

Con-si-der
Pro-fi-ted
E-ter-nal
Glo-ri fy
A-no-ther

1. **R**emember now thy Creator, in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them.

2. In all thy Ways acknowledge him, and he shall direct thy Paths.

3. Keep thy Heart with all Diligence, for out of it are the Issues of Life.

4. My Son, keep my Words, and lay up my Commandments with thee.

5. Consider the Work of God ; for who can make that straight, which he hath made crooked ?

6. What is a Man profited, if he gain the whole World, and lose his own Soul ? Or what shall a man give in Exchange for his Soul ?

7. He that loveth his Life shall lose it ; and he that hateth his Life in this World, shall keep it to Life Eternal.

8. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.

9. This is my Commandment, that you love one another, as I have loved you.

Words of Four Syllables.

A	-Bo-mi-nate	hu-ma-ni-ty
	ad-ver-ten-cy	hu-mi-li-ty
	an-ti-pa-thy	hy-po-cri-sy
	at-te-nu-ate	Im-ma-cu-late
	Bar-bar-i-ty	in-vi-o-late
	be-ha-vi-our	in-sir-mi-ty
	be-ne-fi-cence	in-te-gri-ty
	be-ne-vo-lence	Laf-ci-vi-ous
	Ca-pa-ci-ty	le-gi-ti-mate
	ca-la-mi-ty	Ma-tu-ri-ty
	con-di-ti-on	mu-ni-fi-cence
	con-ta-gi-on	Na-ti-vi-ty
	De-bi-li-ty	no-to-ri-ous
	de-ge-ne-rate	O-be-di-ent
	di-rec-ti-on	out-ra-gi-ous
	di-vi-si-on	ob-scru-ri-ty
	E-ter-ni-ty	Pa-the-ti-cal
	e-sta-blis-hed	per-spi-cu-ous
	e-la-bo-rate	pro-ge-ni-tor
	e-qui-vo-cate	pro-pri-e-tor
	Fer-ti-li-ty	pro-fes-si-on
	fru-ga-li-ty	Re-luc-tan-cy
	Gram-ma-ti-cal	ri-di-cu-lous
	Ha-bi-ru-ate	Sa-ga-ci-ty
	ba-bi-tu-al	Vi-va-ci-ty
	har-mo-ni-ous	ux-o-ri-ous

*Sentences consisting of Words of One, Two,
Three, Four, and Five Syllables.*

Those of Four and Five Syllables are to be divided as followeth.

IV.

In-ha-bi-tants
Sal-va-ti-on
Boun-ty-ful-ly
In-te-grit-y
Un-de-fi-led

Tes-ti-mo-nies
I-ni-qui-ty
Con-si-der-eth
E-ver-last-ing

1. **L**E T all the Earth fear the Lord ; let all the Inhabitants of the World stand in Awe of him.
2. The Lord is my Light and my Salvation, whom shall I fear ? The Lord is the Strength of my Life, of whom then shall I be afraid ?
3. I will sing unto the Lord, because he hath dealt bountifully with me.
4. Judge me, O Lord, for I have walked in mine Integrity : I have trusted also in the Lord, therefore I shall not slide.
5. Blessed are the undefiled in the Way, who walk in the Law of the Lord.
6. Blessed are they that keep his Testimo-nies, and that seek him with their whole Heart.
7. They also do no Iniquity : they walk in his Ways.
8. Blessed is he that considereth the Poor.
9. Blessed be the Lord God of *Israel*, from everlasting to everlasting. *Amen* and *Amen*.

V.

Un-dert-stand-ing	Exeel-lent-cy
Prosp-er-i-ty	What-so-e-ver
Ad-ver-si-ty	De-struc-ti-on
In-struc-ti-on	Who-so-e-ver
Hu-mi-li-ty	E-ver-last-ing
Cor-rec-ti-on	Com-mu-ni-on.

1. Trust in the Lord with thine Heart, and lean not to thine own Understanding.

2. In the Day of Prosperity be joyful, but in the Day of Adversity consider: God also hath set the one over against the other, to the End that Man should find Nothing after him.

3. Hear, ye Children, the Instruction of a Father: And attend to know Understanding.

4. By Humility and the Fear of the Lord are Riches, and Honour and Life.

5. Foolishness is bound up in the Heart of Child, but the Rod of Correction shall drive far from him.

6. Wisdom is a Defence, and Money is a Defence, but the Excellency of Knowledge, that Wisdom giveth Life to them that have it.

7. All Things whatsoever ye would that Men should do unto you, do ye even so unto them, for this is the Law and the Prophets.

8. Enter ye in at the strait Gate: for wide the Gate, and broad is the Way that leadeth to Destruction, and many there be which go in therewith.

9. God so loved the World that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting Life.

10. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. *Amen.*

VI.

Un-righ-te-ous-ness	Ex-tin-guish-ed
Sim-pli-ci-ty	Im-mor-ta-li-ty
Ma-li-ci-ous	Vi-si-ta-ti-on
In-qui-si-ti-on	I-ma-gi-na-ti-on
Ma-ni-fes-ta-ti-on	Mul-ti-ply-ing
Un-pro-fi-ta-ble	Foun-da-ti-on

1. **L** Ove not Unrighteousness, ye that be Judges of the Earth: Think of the Lord with a good Mind, and in Simplicity of Heart seek him.

2. Into a malicious Soul Wisdom shall not enter, nor dwell in the Body that is subject to Sin.

3. Inquisition shall be made into the Counsels of the Ungodly; and the Sound of his Words shall come unto the Lord, for the Manifestation of his wicked Deeds.

4. Beware of Murmuring which is unprofitable; and refrain from Backbiting.

5. Being Extinguished, our Body shall be turned into Ashes, and our Spirit shall return to God.

6. Thought

6. Though they be punished in the Sight of Men : Yet is their Hope full of Immortality.

7. In the Time of their Visitation they shall shine, and run to and fro, like Sparks among the Stubble.

8. The Ungodly shall be punished according to their own Imaginations, which have neglected the Righteous, and forsaken the Lord.

9. For whoso despiseth Wisdom and Nature, is miserable, and their Hope is vain ; their Labours unfruitful, and their Works unprofitable.

10. The multiplying Brood of such shall not thrive, nor take deep Rooting from Bastard Slips, nor have any fast Foundation.

VII.

Un-righ-te-ous	E-ver-last-ing
Me-mo-ri-al	Mi-ser-a-ble
Di-li-gent-ly	Un-cer-tain-ty
Com-mu-ni-cate	Cor-rup-ti-blē
O-ver-see-ing	Ta-ber-na-cle
Un-der-stand-ing	Ex-e-cu-ting
Ex-pe-ri-ence	Ge-ne-ra-ti-on
Con-jec-tu-ren	Gra-ci-ous-ly
Es-ti-ma-ti-on	Af-flic-ti-ons
Im-mor-ta-li-ty	

GOD shall shake the Unrighteous and they shall be utterly laid waste and be in Sorrow ; and their Memorial shall perish.

2. I learned diligently, and do communicate : I do not hide Riches.

3. Having all Power, overseeing all Things, and going through all understanding, pure, and most subtil Spirits.

4. If a Man desire much Experience, Wisdom knoweth Things of old, and conjectureth aright what is to come.

5. For his Sake I shall have Estimation ; by her Means I shall obtain Immortality.

6. I shall leave behind me an everlasting Memorial : to them that come after me.

7. The Thoughts of mortal Men are miserable ; and our Devices are Uncertainty.

8. For the corruptible Body presieth down the Soul ; and the earthly Tabernacle weigheth down the Mind that museth upon many Things.

9. Executing the Judgments upon them by little and little, thou gavest them Place of Repentance, not being ignorant that they were a naughty Generation, and that their Malice bred it in them.

10. O Lord, be thou graciously pleased to look upon our Afflictions.

Fifteen Lessons of Scripture Histories.

LESSON I.

Be-gin-ning
Cre-a-ted
Ex-cel-lent
Righ-te-ous

De-light-ful
Pa-ra-dise
Com-mit-ted
Ap-point-ed

Of the CREATION. Gen. I. and II.



THE World in which we live, was in the Beginning of Time created by GOD; The Heavens and the Earth, Birds, Beasts, Fishes, and other Creatures, and last of all, Adam, the first Man, were created by GOD, and placed in this lower World. GOD, thought it not good that Man should be alone; he therefore took one of the Ribs of Adam, and made a Woman to be an Help meet for him. She being brought to Adam,

he said, This is now Bone of my Bone, and Flesh of my Flesh ; she shall be called *Woman*, because she was taken out of Man.

Our first Parents were made more excellent and perfect than other Creatures here below ; for God made them Good and Righteous ; He also gave them Power over the other Creatures. The Lord planted a delightful Garden, which was called *Eden*, and sometimes *Paradise*. Here he placed *Adam* and *Eve*, and committed the Culture and Dressing of it to them. Whence we may learn, that no one ought to be idle, since God appointed Work for our first Parents before the Fall in *Paradise* itself. Thus were *Adam* and *Eve* as happy as they could desire, till they lost it by sinning against God.

II.

O-be-di-ence
Par-ti-cu-lar
Di-rec-ti-on
Po-ste-ri-ty
Ac-cord-ing-ly

Dis-po-si-ti-on
Temp-ta-ti-on
Di-li-gent-ly
Re-co-ve-ry

Of the Sin and Fall of our first Parents.
Gen. III.

IT pleased God to make Trial of the Obedience of our first Parents. He therefore gave them a particular Law, by which they were

were forbidden, upon Pain of Death, to eat of the Fruit of a certain Tree, called, *the Tree of Knowledge of Good and Evil.* The Devil envying Man the Happiness he was in, makes Use of a Serpent to tempt *Eve*, to eat of the Fruit of this Tree. She, instead of going to GOD for Counsel and Direction, casts off her Dependance upon him, and was persuaded to break the Law which GOD had given them. She first eat of the Fruit herself, and then gave to her Husband, who did also eat of it.

Thus were they deprived of the Happiness they enjoyed. And not only so, but they did much Hurt to their Posterity. The Image of GOD, after which they were created, was defaced; and they, and all that descended from them, *Jesus Christ* only excepted, were subject to Sin and Death, both temporal and eternal. Accordingly we find an evil Disposition within us, with which we are all born. We ought therefore to labour to subdue and mortify this evil Disposition; to keep out of the Way of Temptations as much as we can; to watch diligently over our own Hearts; to use all proper Means for the Recovery of that Likeness and Resemblance our first Parents bore to GOD, that in the End, we may be happy in the Enjoyment of him, in his Kingdom for ever.

III.

Cre-a-ti-on
Cor-rup-ti-on
I-ma-gi-na-ti-on

Of the Flood. Gen. VI. VII.

Con-ti-nu-al-ly
Un-pu-nish-ed
Im-me-di-ate-ly



About sixteen hundred and fifty Years after the Creation of the World, Mankind grew so wicked that God, speaking after the Manner of Man, said, That it repented him that he had made Man upon the Earth. To so great a Degree of Corruption were People arrived, that every *Imagination of the Thoughts of their Hearts were only evil continually*. God therefore resolved to destroy Mankind by a Flood. For he would not suffer so much Wickedness unpunished. My Spirit, said God, shall not always strive, or continue, or abide with Man. However, God did not immediately cut them off, but allowed them one hundred and twenty Years to repent in.

IV.

De-struc-ti-on
Se-ve-ri-ty
Im-pe-ni-tent

In-struc-ti-on
In-ha-bitants

During the Time that the Ark was preparing, wherein *Noah* and his Family were to be saved from Destruction, People were called upon to repent, and turn from their Sins. For this Purpose *Enoch* and *Noah* were sent to preach to them, and to try to reclaim them from their evil Ways. We have here an Example of the Forbearance of God, and a plain Proof that he desires more the Amendment than the Punishment of Sinners. We have moreover an Instance of the Justice and Severity of God against impenitent Sinners. For the People to whom these righteous Men were sent, rejected the wise Counsels and Instructions which they gave them, and remained obstinate in their Sins. God therefore, as he had threatened, sent a Flood of Waters upon the Earth, and destroyed the Inhabitants thereof. Before his Destruction came, God took *Enoch* to himself; for *Enoch walked with God*; that is, he Feared, Loved, and Obeyed him.

V.

Not-with-standing	Pre-ser-va-ti-on
De-struc-ti-on	Pro-por-ti-ons
In-stru-men-tal	Di-rec-ti-ons
Pro-tec-ti-on	Ques-ti-on-less
Pro-spe-ri-ty	Ge-ne-ra-li-ty

Of the Preservation of Noah and his Family.

Notwithstanding the Wickedness of Men, Noah kept himself from being corrupted by their evil Example. He lived a just Life, and so found Favour in the Eyes of the Lord. Observe here, that good People are not only safe under the Protection of God themselves, but are often instrumental in procuring Safety and Prosperity to their Families.

In order to the Preservation of this good Man, he was commanded by God to prepare an Ark of Wood, which would swim upon the Surface of the Water. He was told by God the exact Proportions it was to have; and was very careful in observing the Directions he received from him. This Ark was many Years in preparing: And though the stupid World were questionless informed of the Design of it, yet so thoughtless were they of themselves, that they neglected to amend their Lives. They did eat, they drank, married Wives, they were given in Marriage, until the Day that Noah entered into the Ark, and the Flood came and destroyed them all. That as they were

wholly

wholly set upon the Pleasures of this Life, they did not fear the Judgment God had threatened. How near does this Behaviour resemble that of the Generality of Christians, who, knowing the dreadful Punishments God has threatened to the Wicked at the Day of Judgment, do notwithstanding neglect to prepare for that terrible Time, and so are surprised by Death, as these were by the Waters of the Flood. Our Saviour has forewarned us, that he will come to Judgment at a Time he is not looked for ; and that many will be surprised by his sudden Appearance, as those were, who lived in the Days of Noab.

VI.

Ge-ne-ra-ti-on	Di-stin-guish-ing
Punc-tu-al-ly	Dis-o-be-di-ence
Ex-ceed-ing-ly	Ac-know-ledg-ment
Con-ti-nu-ed	Ac-cep-ta-ble

WHEN the Time was come, that God would no longer bear with the Sins of Men, he said unto Noab, Come thou and all thy House into the Ark : for thee I have seen Righteous before me in this Generation. So Noab, and his Wife, and his three Sons, and their Wives, went into the Ark.

To replenish the Earth again with all Kinds of Creatures, God commanded Noab to take him into the Ark, of clean Beasts and Fowls which

which are fit for Sacrifice, by Sevens, (that is seven Pair or Couple) the Male and his Female; and of Beasts and of Fowls which were unclean, and so not fit for Sacrifice, by two, the Male and his Female; which *Noah* punctually obeyed. When they were all entered into the Ark, God shut them in. Then the Windows of Heaven were opened, and the Waters prevailed exceedingly upon the Earth; insomuch that all the high Hills, which were under the whole Heavens were covered. And all Creatures that lived upon the Earth died, save what were with *Noah* in the Ark. A dreadful Instance this of the Vengeance of Almighty God against Sinners; which should make us fear to provoke him, who can punish us many Ways. *Noah* continued in the Ark till he was ordered by God to come out of it, afterwards built an Altar, and offered Sacrifice and Praise to God for his distinguishing Mercy, in saving him from the rest of Mankind, for their Sin and Disobedience. This Acknowledgement was so acceptable to God, that he promised never more to drown the World by the Waters of a Flood; of this the Rainbow, though it, no doubt, appeared before, was made a Token and Pledge.

VII.

De-ter-mi-ned A-bo-mi-na-ti-on Un-na-tu-ral	In-ter-ceed-ed Per-ad-ven-ture In-ha-bi-tants.
---------------------------------------------------	------------------------------------------------------

*Of the Destruction of Sodom and Gomorrah
by Brimstone and Fire from Heaven,
Gen. xix.*



THE People of Sodom and Gomorrah being very wicked, God determined with himself to make them Examples of his Vengeance, that others might take Warning by their Punishment. They were so puffed up with the Thought of their Wealth, that they ceased to have any Respect either for God or Man. They were haughty, and committed Abominations before me, says God, in the Prophecy of Ezekiel. They were guilty of abominable Uncleanness, burning in unnatural Lusts one

G towards

towards another. By these, and the like Crimes, God was provoked to destroy them. *Abraham* interceded with God to spare the Place for the Sake of a few righteous Men that might peradventure be found therein. And upon his pleading with God, he promised to spare the Cities if but Ten righteous Persons could be found therein; but there being not so small a Number there, God sent the Judgment upon them which he had threatened. For the Lord rained upon *Sodom* and *Gomorrah*, Brimstone and Fire; and he overthrew those Cities and all the Inhabitants of them.

VIII.

A-bo-mi-na-ble || Pre-ser-va-ti-on || Pu-nish-ment.

IF but ten righteous Men could have been found in *Sodom*, the Place would have been spared for their Sakes. Good People are a Blessing to the Place where they live, and sometimes a Means to keep off the Judgments of God from it. But though there were not enough to prevail with God to spare *Sodom*, yet he found out a Way for *Lot* to escape out of it. *Lot's* righteous Soul was vexed from Day to Day with their wicked and abominable Practices. God therefore sent two Angles to *Lot*, to warn him to depart out of the City. He had two Sons in Law, who were espoused or married to his two Daughters: These he acquaint-

ed with the Message that was brought him by the Angels, how that the Lord would destroy the Place. But they mocked at him, and would not quit the Place, they therefore perished in the Flames, which consumed the City. What a lively Figure is this of the Punishment of the Wicked in Hell Fire? How many are there, who, when they are told of the Lake of Fire and Brimstone, make a Mock at it, and will not believe it, till, like the Sons in Law of *Lot*, they come to feel its scorching Heat, as they did the terrible Burning of *Sodom* and *Gomorrah*?

IX.

In-ten-ti-on

En-dea-vour-ed

En-cou-ra-ged

Of Esau and Jacob. Gen. xxv. and xxvii.

In-struc-ti-ons

Dex-te-rous-ly

Im-pa-ti-ent.



*E*SAU and *Jacob* were the two Sons of *Isaac* by *Rebecca* his Wife. They were Twins, but *Esau* was the first-born. *Isaac* loved

loved *Esau*, and *Rebecca* loved *Jacob*, *Esau* being the eldest, *Isaac* intended to bless him and make him his Heir. *Rebecca* was sensible of her Husband's Intention, and endeavoured all she could to obtain the Blessing for her younger Son *Jacob*. She was encouraged herein, having been told by God, before the Children were born, that the Elder should serve the Younger. *Esau* too had been so prophaned as to sell his Birthright to his Brother *Jacob* for so mean a Price as a Mess of Pottage.

Now when *Isaac* was old, and his Eyes were dim, so that he could not see, he called for *Esau* his eldest Son, to give him the Blessing he had all along intended him. *Rebecca* hearing what *Isaac* had said, contrives to deceive him in the following Manner. She puts on *Jacob* the Apparel of *Esau* his Brother, and makes savoury Meat for him to carry to his Father; she withal covered the Smoothness of his Neck and Hands, with the Skins of Kids, that he might pass with his ancient Father for his eldest Son *Esau*, who was an hairy Man; then she bids him tell his Father a downright Lie. These Instructions were so dexterously followed by *Jacob*, that he gained the Blessing his Mother was so impatient for him to have. But the Manner of his getting it, was, without all Doubt, highly displeasing to God.

X.

Di-rec-ti-on || What-so-e-ver || A-bo-mi-na-ti-on.

THough God had told *Rebecca* that the Elder should serve the Younger, yet were both *Rebecca* and *Jacob* highly to blame; the one for the Cheat she put upon her Husband; and the other for the Lie which he told to his Father. Lying, whatsoever the Pretence is for it, is hateful and abominable in the Sight of God. If we observe what followed after this, we shall have Reason to conclude, that both *Rebecca* and *Jacob* were punished for this Sin.

Esau's threatening to slay *Jacob*, for thus depriving him of his Father's Blessing, put *Rebecca* into so great a Fright, as obliged her to send her beloved Son away to his Uncle *Laban*. She indeed intended to part with him only for a few Days, but it proved to be twenty Years before he returned; nor does it appear, that she ever saw him afterwards. Her Concern lest *Jacob* should take to Wife one of the Daughters of *Heth* was so great, that she says, she was weary of her Life. So that *Rebecca* had her Share of Trouble after this evil Practice.

XI.

Af-flic-ti-ons || Pos-ses-si-on || Dis-fi-mu-la-ti-on.

MANY Afflictions befel *Jacob* after he had got his Father's Blessing. *Abraham*

sent a Servant to provide a Wife for his Son *Isaac*, but *Jacob* was forced to go himself, not a Servant for him. He was but meanly furnished for his Journey, cheated in his Marriage; and obliged to be a Servant to *Laban* twenty Years. These and many other Troubles came upon him after he had deceived his ancient Father.

Jacob seems to have a just Sense of his Afflictions; for when *Pharoah* King of *Egypt* asked him how old he was, he made him this Answer, in the *xlviith* Chapter of *Genesis*, *The Days of the Years of my Pilgrimage are one Hundred and Thirty Years; few and evil have the Days of the Years of my Life been.*

How like is *Esau's* selling his Birthright for a Mess of Pottage, to that Practice of those, who forfeit their Title to Happiness in the Kingdom of Heaven, by indulging themselves in sinful Pleasures.

If God sees it best for us to have Riches in this World, he will in his wise Providence direct us how to gain them lawfully. Therefore never let us suffer ourselves to be prevailed with to practice Lying, Dissimulation, Fraud, or to use any other indirect Method for the obtaining thereof; for by so doing, we shall rather bring a Curse upon ourselves than a Blessing, even though we should be so fortunate as to get what we desire.

LESSON XII.

Im-me-di-ate-ly	Ish-ma-el-ites
De-struc-ti-on	Con-ster-na-ti-on.

Joseph sold by his Brethren into Egypt.



JACOB had Twelve Sons, but he loved *Joseph* more than all his other Children. For which Reason his Brethren hated him. It fell out, that they kept their Flock some Distance from Home. So *Jacob* sent his Son *Joseph* to enquire after his Brethrens Welfare. They seeing him a great Way off, immediately consulted together to kill him, and agreed to tell their Father that some wild Beast had devoured him. To put them by their wicked Purposes *Reuben* proposes to cast him into a Pit in the Wilderness, wherein there was no Water; intending to take him out and deliver him again to his Father. But sitting down to refresh themselves, they saw a Company of *Ishmaelites*, who

who were going with Camels laden into *Egypt*. By this Time *Judah* began to relent, and to discourse with His Brethren as follows : What Profit is it if we slay our Brother, and conceal his Blood ? He is our Flesh and our Brother : So, he proposed to sell him to the *Ishmaelites*, to which they agreed, and received for him twenty Pieces of Silver, who carried him into *Egypt*. *Reuben* not being privy to this, went to the Pit, in Order to take *Joseph* out of it ; and when he found him not, he was in a mighty Consternation, and rent his Cloaths, supposing he was dead. But upon his Brethrens telling him what they had done, he agreed with them in the Story they before had contrived, to deceive their ancient Father.

XIII.

En-ter-tain-ment	In-con-ve-ni-ence
Op-por-tu-ni-ty	Foun-da-ti-on
Temp-ta-ti-on	Per-ad-ven-ture.

IN the former Lesson we have a plain Example of the sad Effects of Envy and Malice, and from thence may learn, how dangerous it is to harbour and entertain them in our Breasts ; and how easily Men proceed from one Sin to another. *Joseph's* Brethren first conceived Malice against him, which they too readily gave Entertainment to ; then they refused so much as to speak peaceably to him.

And

And when an Opportunity offered, they conspire together to kill him. To cover their intended Murder, they invent a Lye; which was to be told their Father. The safest Way is never to give Place to the Devil, but to reject his Temptations; for if we comply in any Instance, we know not where we shall stop.

Parents too may here see the Folly and Inconvenience in making a Difference between their Children, and expressing more Love to some than to others; for this was one great Cause of *Joseph's* being hated by his Brethren. Parents no Doubt may love those Children best, who by their virtuous Behaviour deserve best; but great Care should be taken not to give any visible Marks of this Love, because this often lays a Foundation for Envy betwixt Brethren and Sisters, who ought to be dear to each other. And the favourite Child peradventure loses more than he gets by the Parents Partiality.

XIV.

In-fi-nite-ly	Not-with-stand-ing
Af-flic-ti-ons	En-ter-tain-ed
So-li-ci-ted	Op-por-tu-ni-ty
Temp-ta-ti-ons	Ex-ami-na-ti-on
So-li-ci-ta-ti-ons	Ex-pec-ta-ti-on.

THough *Joseph*, was sold for a Servant into *Egypt*, yet God was with him, and prospered him in all that he did. He moreover

moreover blessed the House of his Master for his Sake. This made him to be greatly esteemed by his Master, insomuch that he made him Overseer of his whole House, and put all that he had into his Hands. *Joseph* had not been long in this prosperous Condition, but he was solicited by his Mistress to commit Uncleanness with her. She pressed him Day after Day, but no Promises would prevail with him to commit so great a Crime. It is dangerous both to run into Temptations, and to give Ear to them, when they present themselves before us. *How*, said he, *can I do this great Wickedness, and sin against God?* Notwithstanding *Joseph*'s Denial, she still entertained Hopes of bringing him to a Compliance. To this End she watched for an Opportunity to have him alone with her in the House. And when she had found one, she laid violent Hands upon him; but he again refused to comply with her, leaving his Garment, which she had laid hold of, in her Hands; he fled and got him out.

Joseph having thus bravely repulsed his Mistress, and rejected all her Offers, she turns her Love into Hatred, and resolved to be revenged on him when her Lord came Home. To this End she accused him of making an Attempt upon her. *Potiphar*, his Master, hearkens to the Reports of his Wife, and *Joseph*, though innocent, was

punished

punished, as if he had been guilty, for his Master ordered him to be cast into Prison, which proved a Means of *Joseph's* higher Advancement.

XV.

In-ter-pre-ta-tion
Ac-cord-ing-ly
Re-pu-ta-ti-on
Sa-tis-fac-ti-on

In-te-gri-ty
Af-flic-ti-on
O-be-di-ence
Fi-de-li-ty.

THIS Punishment would have been very grievous to *Joseph*, but that God, who rewards injured Innocence, was with him in the Prison, and gave him Favour in the Sight of the Keeper of it. So that *Joseph* had Authority over all the other Prisoners, and not any Thing was transacted, which *Joseph* had not a Hand in.

Some Time after, two of the Servants of *Pharaoh*, King of *Egypt*, his chief Butler, and chief Baker, were for their ill Behaviour thrown into Prison. While they were under this Confinement, each of them dreamed a Dream, about the Interpretation of which they were not a little perplexed. But when they told their Dreams to *Joseph*, he gave the Interpretation thereof; which accordingly came to pass in three Days. This got *Joseph* so much Reputation, that he was two Years after sent for

for to expound twoo of King *Pbaraoe's* Dreams, which none of the wise Men of *Egypt* were able to interpret. This he did to the Satisfaction of the King; but he was so humble as to ascribe all his Skill in these Matters to God; *God*, says he, *shall give Pbaraoe an Answer of Peace.* Hereupon *Joseph* was entirely released from Prison, and greatly advanced in the King's Court, and made next under the King, chief Governor of *Egypt*. The Providence of God was very remarkable in this Affair of *Joseph*. For he was a Means of saving his Father and Brethren alive in the fore Famine which afterwards happened in those Parts. We have here an eminent Example of the Providence of God, who is able to bring Good out of Evil; but this does by no Means warrant our doing Evil that Good may come of it. Let us always hold fast our Integrity, depending upon God, and, doing our Duty in that State of Life, whatever it be, in which he has placed us. And if Afflictions should come upon us for so doing, God will make them turn to our Good. This he sometimes does in this World, as here in the Case of *Joseph*; but however that be, he will not fail to reward our Obedience to him in the next.

The Parable of the merciful King, and the unmerciful Servant. A Translation of Part of the xviiith Chapter of St. Matthew.

THE Kingdom of Heaven is likened unto a certain King, who took Account of his Servants.

2. And when he had begun to reckon, one of them was brought to him which owed him Ten Thousand Talents; but having not to pay, his Lord commanded him to be sold, and all that he had, even his Wife, and his Children, and Payment to be made.

3. The Servant fell down before him, saying, Lord have Patience with me, and I will pay thee all.

4. Then the Lord was moved with Compassion, and forgave him the Debt.

5. But the same Servant having an hundred Pence owing him by one of his Fellow-servants, he laid his Hands on him, and took him by the Throat, saying, Pay me what thou owest; his Fellow-servant fell down at his Feet, saying, have Patience with me, and I will pay thee all.

6. And he would not, but cast him into Prison, till he should pay the Debt.

7. When his Fellow-servants saw what was done, they were very sorry, and came and told it to their Lord.

8. His Lord called him, and said unto him, O thou wicked Servant, I forgave thee all thy debt, because thou desiredst me, shouldest not thou have

had Compassion on thy Fellow-servant, even as I had Pity on thee?

9. And his Lord was angry, and delivered him to the Tormentors, till he should pay all that was due to him.

10. So shall your heavenly Father do also to you, if ye from your Hearts forgive not every one his Brother their Trespasses.

Sentiments of Princes and Great Men concerning Religion and a future State, related by Bishop Lloyd, and Others.

Sennacherib going forth with his Army against Egypt, it came to pass one Night, that a Plague of Mice came upon him, and disarmed his whole Army, by gnawing in Pieces their Harnesses of Leather. In Memory whereof, the Statue of this Prince was erected in Stone, holding a Mouse in his Hand, with this Inscription: *Whosoever beheldeth me, let him learn to be religious.*

Cyrus, the Emperor of *Perſia*, after he had been long attended by numerous Armies, and vast Train of Courtiers, ordered this Inscription to be engraved on his Tomb, as an Admonition to all Men of the Approach of Death, and the Dissolution that follows it, *viz.* “ O Man! whosoever thou art, and whosoever thou comest, I know that thou wilt come to the same Condition that I am now in; I am *Cyrus*, who brought the Empire to the *Perſians*: Do not envy me, I beseech thee this little Piece of Ground which covereth my Body.”

King *Philip* of *Macedon*, a great wise Prince, was so apprehensive of the dangerous Charms of earthly Grandeur and Pleasure, that he appointed one of his Pages to call upon him every Morning, to mind him of his Mortality, and to say, R E M E M B E R, Sir, you are a Man; as if they only were duly qualified to enjoy earthly Greatness, wh_o always remembered that they must soon part with it.

Our own Chronicle gives an Account of the great Uneasiness of King *Richard* the Third, after the Murder of his two Nephews, the Sons of King *Edward* the Fourth, who was so hurried by continual Fears and Suspicions, that he constantly wore private Armour, and usually kept his Hand upon his Dagger. He started frequently out of his Sleep, or rather Slumber, for he had no sound Sleep, fancying that some Body rapt at his Chamber Door, and would call for his Armour. He was particularly troubled in his Mind the Night before the decisive Battle of *Bosworth* in *Leicestershire*, which he fought with the Earl of *Richmond* his Rival, and in it was slain ; being often heard to cry out, as he lay in his Bed, *Take away those Children from me.*

So that we see, Religion can torment those whom it cannot reclaim ; it has a piercing Goad for those who will not submit to its easy Yoke.

King *Charles*. I. of *England*, having (as he confessed) passed two Acts contrary to his Conscience, the one to the Prejudice of the Churches of *England* and *Scotland*, and the other for the Death of the Earl of *Strafford*; he is reported to have lamented them all the Days of his Life, and that he thought he met the Rebukes of Divine Providence

in the long Train of Afflictions and Disappointments which afterwards attended him. And when he was told that his Death was resolved on, he said, " I have done what I could to save my Life, without losing my Soul, and sinning against my Conscience; God's Will be done."

Hugo Grotius, notwithstanding his Reputation for Learning, though he was as great a Scholar as any Age of the World ever produced; yet when he came to die he wished he could change Conditions with *John Uckrist*, who was a devout harmless poor Man in his Neighbourhood, who spent several Hours a Day in Prayer and religious Exercises.

Cardinal *Wolsey* was first Minister of State to King *Henry VIII.* and in great Favour with him. He was a proud, insolent and vicious Prelate, and falling under Disgrace, he was sent for by the King; but dying in his Journey between *York* and *London*, he left this Testimony behind him, to the Honour of Religion and Virtue, viz. " Had I served my God, as zealously as I have served my Prince, he would not have forsaken me in my old Age."

Sir *John Mason*, who was Privy Counsellor to four Princes, and admitted to the most important Transactions of State Thirty-four Years together, delivered himself thus: " All my Experience and Enquiry into Things has brought me to these solid Thoughts, viz. Seriousness is the greatest Wisdom; Temperance the best Physic; a good Conscience the best Estate."

Sir *Thomas Moore*, who was Lord High Chancellor of England, in the Reign of King *Henry VIII.* used these wise Sentences.

" The World is undone by looking at Things at Distance. " To

“ To aim at Honour here, is to set a Coat of Arms over a Prison Gate.

“ He that is covetous when he is old, is like a Thief that steals when he is going to the Gallows.

“ The greatest Punishment in the World is to have our Wishes.

“ We go to Hell with more Pains, than we might go to Heaven with.

“ Who would not send his Alms to Heaven ? Who would not send his Estate whither he is to be banished ? ”

When his Sons complained how little they gained under him, “ I will do Justice, said he, “ for your Sake, to any Man, and will leave you a Blessing.” It was also said of him, that he being once sent for by the King, when he was at his Prayers in public, returned Answer, “ He would attend him when he had first performed his Service to the King of Kings.”

Questions with Answers out of the HOLY
SCRIPTURES.

Q. WHO was the first Man?
A. Adam.

Q. Who was the first Woman?
A. Eve.

Q. Of what did God make Man?
A. God made Man of the Dust of the Earth.

Q. Of what did God make Woman?
A. Of one of the Man's Ribs.

Q. Where did Adam and Eve dwell?
A. In Paradise.

Q. What cast Adam out of Paradise?
A. Sin.

Q. Who was the best Man?
A. The Man Jesus Christ.

Q. Who killed Abel?
A. Cain.

Q. Who was the first Martyr?
A. Abel.

Q. Who was the oldest Man?
A. Methusalah.

Q. Who was preserved in the Ark when God drowned
the World?
A. Noah, and his Wife, and his three Sons, Shem,
Ham, and Japhet, and their Wives.

Q. Who wrestled with God?
A. Jacob.

Q. What was his Name called after he wrestled with
God?
A. Israel.

Q. How many Sons had Jacob?
A. Twelve,

A. Twelve, of whom came the Twelve Tribes of Israel.

Q. What were their Names ?

A. Reuben, Simeon, and Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, and Dan, Napthali, Gad and Ashur ; these were the Twelve Tribes.

Q. Who was the faithfulllest Man that lived ?

A. Abraham, who is called the Father of the Faithful.

Q. Who was the meekest Man ?

A. Moses. *

Q. Who was the hard-heartedest Man ?

A. Pharaoh.

Q. Who was the patientest Man ?

A. Job.

Q. Who was the Man after God's own Heart ?

A. David.

Q. Who was the wisest Man ?

A. Solomon.

Q. Who the strongest Man ?

A. Samson.

Q. Who wrote the Scriptures ?

A. Holy Men of God, inspired by the Holy Ghost.

Q. Who was the first Martyr after Christ ?

A. Stephen.

Q. What Death did he die ?

A. He was stoned.

Q. Where was Christ born ?

A. In Bethlehem.

Q. Who was the Mother of our Lord Jesus Christ ?

A. The Virgin Mary.

Q. Who was the reputed Father of our Lord Jesus Christ ?

A. Joseph, a Carpenter.

Q. Who

Q. Who betrayed his Lord and Master ?

A. Judas.

Q. What did he betray him for ?

A. For the Love of Money, which is the Root of all Evil..

Q. What became of Judas after he betrayed Christ ?

A. He went out and hanged himself.

Q. Who denied Christ ?

A. Peter.

Q. What became of Peter after he denied Christ ?

A. He went out and wept bitterly.

Q. Who condemned Christ ?

A. Pontius Pilate.

Q. Who crucified Christ ?

A. Bloody Jews.

Q. Out of whom did Christ cast seven Devils ?

A. Mary Magdalen.

Q. Who was the beloved Disciple of Jesus Christ ?

A. John.

Q. Who forsook Christ for the Love of the World ?

A. Demas.

Q. Who are the best Children ?

A. They that fear God, and keep his Commandments, and obey their Parents.

Q. Who are the worst Children ?

A. They that lie, swear, steal, and break the Sabbath, and despise God, and break his holy and righteous Commandments.

Q. What becomes of the Wicked when they die ?

A. They are cast into Hell, there to be tormented with the Devil and his Angels.

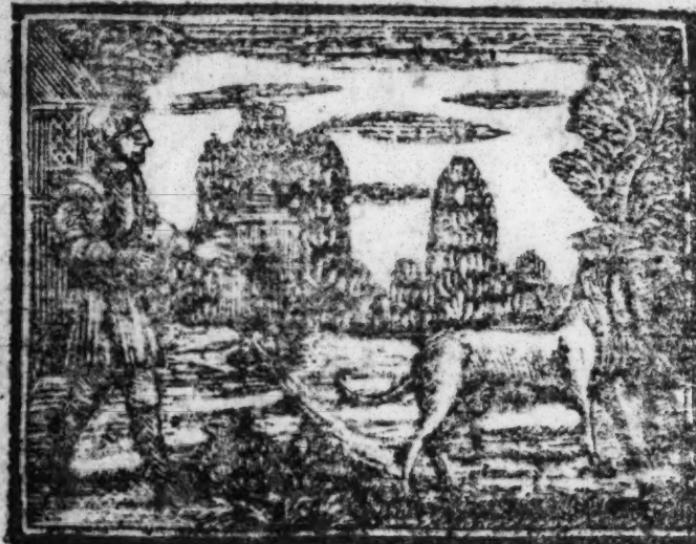
A lesser Number on the Left hand of a greater, abates from it: as IV is V, abating I. IX is X, abating I. XL is L, abating X, &c.

One	1	I
Two	2	II
Three	3	III
Four	4	IV
Five	5	V
Six	6	VI
Seven	7	VII
Eight	8	VIII
Nine	9	IX
Ten	10	X
Eleven	11	XI
Twelve	12	XII
Thirteen	13	XIII
Fourteen	14	XIV
Fifteen	15	XV
Sixteen	16	XVI
Seventeen	17	XVII
Eighteen	18	XVIII
Nineteen	19	XIX
Twenty	20	XX
Thirty	30	XXX
Forty	40	XL
Fifty	50	L
Sixty	60	LX
Seventy	70	LXX
Eighty	80	LXXX
Ninety	90	XC

One Hundred 100 C
 Three Hundred 300 CCC
 Five Hundred 500 D

Two Hundred 200 CC
 Four Hundred 400 CCCC
 One Thousand 1000 M.

Six Familiar Fables to divert Youth.

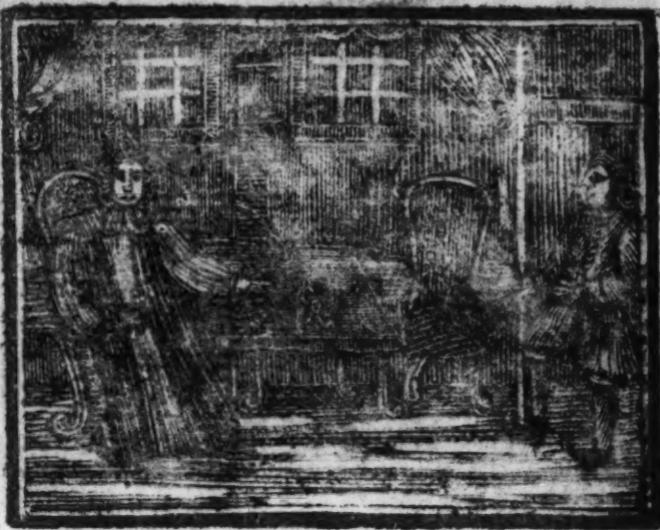


FABLE I. Of the Dog and his Master.

A Gentleman kept a Dog, whom he carefully fed with his own Hands, and let him loose when he was bound and tied up, in order to induce him to love him the more. But the Master directed his Servant to tie him up, and beat him; that so that Servant might seem to do all the ill Turns, and the Master the good ones.

The Dog taking it unkindly, to be tied up and beaten every Day, at length, when his Master let him loose, ran away; and when his Master blamed him, as one that was ungrateful, and unmindful of so great Kindness, by running away from him, who ever loved him, and had never beaten him nor tied him up, but always fed him and used him well; the Dog replied, That which your Servant doth by your Order, I take as done by yourself.

MORAL. Those Persons that cause others to do Evil, ought to be accounted evil Doers themselves.



FABLE II. Of the Jester and the Bishop.

A Jester coming to a Bishop (who was very rich and very covetous) on a New-Year's Day, asked him for a Guinea, for a New-Year's Gift ; the Prelate said, Sure the Man is mad, to think I would give him so much Money ! Then the Jester begs a Shilling ; but that was too much too : The Jester then asks him for a Farthing ; but could not obtain that either. Then he said, Reverend Father, pray bestow your Blessing on me for a New-Year's Gift ; the Bishop replied, I will give thee that ; my Son, kneel down : No, said the Jester, I will not have thy cheap Blessing ; for if it was worth but a Farthing, thou wouldst not give it me.

MORAL. Some Men are willing to part with what will fetch them Nothing ; but cannot be prevailed on to do a generous Action.

FABLE



FABLE III. *Of the Man and his Wife twice married.*

A *Man*, after his *Wife* was dead, whom he dearly loved, married another, and she a *Widow*, who continually told him of the Virtues and worthy Deeds of her former *Husband*; and he to be even with her, recounted the honest Behaviour, and excellent Chastity of his deceased *Wife*. It happened on a Day, that the *Wife* had provided a *Capon* for both their Dinners; when a *poor Man* came begging at the Door; and she being angry with her *Husband*, gave a Piece of the *Capon* to the *poor Man*, saying, I give thee this for my former *Husband's* Sake; which her *Husband* hearing, he takes up the rest of the *Capon*, and gives it also to the *Beggar*; saying, I give thee this for the Sake of my former *Wife*. Thus two Fools gave away their Dinner to spite each other.

MORAL. *Family Broils often end in Ruin and Destruction.*



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FABLE IV. *Of the Young Man that stole Apples.*

AN old Man desired a young Fellow, that stole his Apples, to come down out of his Tree, and that he would not carry away his Goods; but the young Fellow scorning his Age, regarded not his Words. Whereupon the old Man said, I have heard there is Virtue in Herbs as well as Words; he therefore pulled up Turfs of Grass and threw them at him; at which the young Man laughed heartily in Derision of the old Man, who could think to beat him out of the Tree with Grass. Well, says the old Man, I find neither Words nor Herbs will have any Effect on thee, I have heard that there is Virtue in Stones, which having tried, he quickly beat the young Man out of the Tree.

MORAL. If gentle Means will not reclaim the Vicious, Severity must be used.



FABLE V. Of the Hunter and Bear.

A Tanner came to a Hunter, and bought of him the Skin of a Bear, for which he paid him ready Money. The Hunter told him, he had not a Bear's Skin then, but would the next Day go a hunting and catch a Bear for him. The Tanner goes with him to see the Sport, he climbs up into a high Tree to keep himself out of Danger. The Hunter came to the Bear's Cave, and with his Dogs forced Bruin to come out, thinking he could soon kill him with his Spear; but the Bear avoiding his Thrust, threw him all along on the Ground. The Hunter knowing that these wild Beasts did not prey upon dead Carcasses, stopped Breath, and counterfeited himself dead. The Bear smelling with his Nose put to him, that he breathed not, went away supposing him really dead. When the Bear was gone, the Tanner came down from the Tree, and coming to the Hunter, asked him what the Bear had whispered in his Ear? The Hunter replied, he advised me for the Time to come, not to sell the Skin before I caught the Bear.

MORAL. To place our Dependance on an Uncertainty is the Way to be deceived.

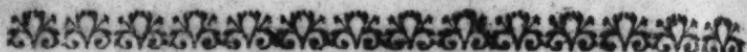
FABLE



FABLE VI. *Of the Countryman and the Lawyer.*

A Countryman having a Suit depending, came to a Lawyer, who was his Counsel, to advise with him how he might best proceed; but the Lawyer pretends great Business, ordering his Servant to tell the Countryman that he was not at Leisure then, wherefore he must go away and come another Time. The Countryman goes away and comes again several Times, but to no Purpose, for the Servant would not let him in; So at the last he takes a fat sucking Kid under his Arm, and goes to the Lawyer's House. When he came to the Door he gently gave the Kid a Pinch, and made it bleat; on which the Servant immediately let him in. The Countryman then turns to the Kid, saying, I thank thee, good Kid, thou hast made me such an easy Entrance.

MORAL. He must be an honest Lawyer that a Bribe will not corrupt.



A COLLECTION of Moral Sentences,
digested in Alphabetical Order.

AS Self-preservation is the first Principle of Nature, so Care of ourselves, and our own Interest, is the first Part of Wisdom.

Be studious to preserve your Reputation; if that be once lost, you are like a cancelled Writing of no Value, and at best you do but survive your own Funeral; for Reputation is like a Glass, which being once crack'd, will never be made whole again; it will bring you into Contempt, like the Planet *Saturn*, which hath first an evil Aspect, and then a destroying Influence.

Conquer your Passions, 'twill be more glorious for you to triumph over your own Heart, than 'twould be to take a Citadel, provided you be obliged for that Conquest only to Virtue and not to Chance, and the Impetuosity of some contrary Passion.

Discretion consists in the useful Knowledge of what is fit and comely for necessary Directions in the Practice of moral Duty, but most esteemed in the Company of civil Behaviour; Men being usually more content to be dishonest, than conscious that they are unmannerly.

Evermore endeavour to support yourself with Courage and Hope, for all human Actions and Affairs are liable to Dangers and Disasters, and whatsoever may happen, may not happen, for ought you can tell, and upon some unforeseen Occasion or other, many Dangers become none at all; many are shun'd by Providence and Industry, and many weathered out by Patience and Equanimity.

Fear not that which cannot be avoided: 'Tis extreme Folly to make yourself miserable before your Time; or to fear that which it may be will never come; or if it does, may possibly be converted into your Felicity; for often it falls out, that that which we most feared, when it comes brings much Happiness with it.

Gluttony kills more than the Sword, this was the Sin that brought Death into the World; it was the Eating the forbidden Fruit that ruined the whole Race of Mankind, and it is still the weak Side, where the Devil lays the most vile and dangerous Temptations: From hence proceeds Sloth, Debauchery, Heaviness of Mind, and the Dissolution of all Virtues, with Prodigality, and an innumerable Train of Diseases, and Death itself.

How sublime a Thing it is to live by a Promise of Things unseen, under a thousand Discouragements and Temptations to

Infidelity ! To submit our Understandings with a becoming Humility to Mysteries that are entirely above them, our Wills to the Divine Pleasure and Disposal, and make it our Delight to do and to be in all Cases, just what infinite Wisdom shall think fit to determine.

Jeer not others upon any Occasion ; if they be foolish, God hath denied them Understanding ; if they be vicious, you ought to pity them and not revile them ; if deformed, God framed their Bodies, and will you scorn his Workmanship ? Are you wiser than your Creator ? If poor, Poverty was designed for a Motive to Charity, not to Contempt ; you cannot see what Riches they have within. Especially despise not your aged Parents, if they be come to their second Childhood, and be not so wise as formerly, they are yet your Parents, your Duty is not diminished.

Know God and yourself, learn your Duty and do it ; and when you are once humble, thankful, and heavenly - minded, you will not be displeased at what God or Man do ; nothing will trouble you ; or if any Thing doth, it will be thus, that you do Things no better, and are not more perfect.

Let your Conversation be with those by whom you may accomplish yourself best ; for Virtue never returns with so rich a Cargo, as when it sets sail from such Continents.

Man is made an active Being ; whether he walks in the Paths of Virtue or Vice, he is sure to meet with many Difficulties to prove his Patience, and excite his Industry ; the same, if not greater Labour, is required in the Service of Vice and Folly, as of Virtue and Wisdom, and he hath this Choice left him, whether with the Strength he is Master of, he will purchase Happiness or Repentance.

No Man can be truly happy, who is not every Hour of his Life prepared for the worst that can befall him ; but this is a State of Tranquility never to be attained but by keeping perpetually in our Thoughts the Certainty of Death, and the Lubricity of Fortune, and by delivering ourselves from the Anxiety of Hopes and Fears.

Of all Felicities, the most charming is that of a firm and gentle Friendship ; it sweetens all our Cares, and dispels our Sorrows, and counsels us in all our Extremities.

Patience and Humility are extraordinary Virtues.

Power misapplied is the Misery of a People.

Quiet Minds are accompanied with Contentment.

Quarrelsome Men are the worst Companions.

Speak well of the Dead, who cannot answer for themselves.

Time and Patience lead all Men to live content.

There's no Monument comparable to virtuous Actions.

The covetous Man is his own Tormentor.

The Master's Eye quickeneth the Servant's Diligence.

Use, and not abuse your precious Time.

Undertake no unwarrantable or unlawful Action.

Uncertain and vain are all earthly Riches.

We must do Good if we expect to receive any.

Wicked Dispositions should be check'd betimes.

What the Heavens determine the Earth must endure.

Xenophon recommended Repentance to all Men.

Xerxes commanded many Thousands of valiant Persians.

'Xamples prevail much in this licentious Age.

Your Tongue and Heart ought to agree.

Youth well instructed, makes Age well disposed.

You should never make a Jest of another Man's Infirmitie.

Xeno of all Virtues made Choice of Silence.

Zeuxis gained great Riches by his Ingenuity.

The Duty of CHILDREN.

Children obey your Parents in the Lord : for this is right. Honour thy Father, and Mother, which is the first Commandment, with Promise, that it shall be well with thee, and that thou mayest live long on the Earth, *Eph. vi. 1, 2, 3.*

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother, *Prov. i. 8.*

Ye shall fear every Man his Mother and his Father, *Lev. xix. 3.*

Who so curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness, *Prov. xx. 20.*

Cursed be he that setteth light by his Father or his Mother, *Deut. xxvii. 16.*

A wise Son maketh a glad Father ; but a foolish Son is the Heaviness of his Mother, *Prov. v. 1.*

A Prayer for a Child in the Morning.

Blessed be thy holy Name, O most gracious God, for thy Protection of me this Night past, and for thy Care and Preservation of me hitherto. Be pleased to continue me still under thy watchful Providence, that no Evil may befall me this Day. Grant me Grace to avoid all Temptations to Sin, that

I may do nothing that is contrary to thy most holy Commandments; but that as I grow in Years I may grow in good Learning and Grace, to the Glory of thy Heavenly Majesty, and the Salvation of my immortal Soul; through Christ our Saviour. Amen.

Our Father, &c.

An Evening Prayer for a Child.

O Almighty God, who by thy provident Care, hast safely brought me to the Conclusion of this Day, I offer thee the Tribute of my humblest Thanks and Praise for this, and all the Mercies which thou hast bestowed upon me. Be pleased, O Lord, to protect me this Night from harm. Pardon the Sins I have committed against thee this Day, whether in Thought, Word, or Deed, and blot out all the Transgressions of my sinful Life, thro' the Blood of the Holy Jesus. Endue me with thy heavenly Grace, that I may live Godly, Righteously, and Soberly, in this present World. Bless my Parents, my Friends, my Relations, and those that have the Care of my Education, that by their prudent Means I may daily increase in Learning and good Manners as I advance in Years, to the Glory of thy divine Majesty; through Jesus Christ our Saviour. Amen.

Our Father, &c.

A short Prayer for every Child when they first come into their Seats at Church.

LORD I am now in thy House; assist I pray thee, and accept of my Services: Let thy Holy Spirit help my Infirmities, disposing my Heart to Seriousness, Attention, and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul, through Jesus Christ our Saviour. *Amen.*

Before they leave their Seats, thus.

Blessed be thy Name, O Lord, for this Opportunity, of attending thee in thy House and Service.

Make me, I pray thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, through our only Mediator, Jesus Christ. *Amen.*

A Grace before Meat.

Sanctify, O Lord, we beseech thee, these thy good Creatures to our Use, and us to thy Service, through Jesus Christ our Lord. *Amen.*

A Grace after Meat.

Blessed and praised be thy Holy Name, O Lord, for these and all thy other Blessings bestowed upon us, through Jesus Christ our Lord. *Amen.*

*Of MORALITY, proper for Youth to get by
Heart.*

BY Morality we understand virtuous Living, Purity of Manners, that Justice, Temperance, Truth, Charity, and Blamelessness of Conversation, out of Conscience and Duty to God and Man, which may well denominate the Man, that lives that Life, a Man just, virtuous, and pious: In short, one that follows our Blessed Saviour's Golden Rule, and does as he would be done by.

*Be you to others kind and true,
As you'd have others be to you ;
And neither do or say to Men,
Whate'er you would not take again.*

F I N I S.



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